LECTURES

—AND—

SERMONS

—BY THE—

REV. G. WEBBER.

SECOND AND ENLARGED EDITION.

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PREFACE.

In introducing a second and enlarged edition of this work, I have but little to add to the preface which introduced the first edition. I wish to express my sincere gratitude to the public for the cordial manner in which the former edition was received, and the rapid sale which it met, and to God for the blessing which He was pleased to vouchsafe upon that unpretentious work, as testified to by many who received profit therefrom. This second edition will be found to contain twice as much matter as the former, two new lectures and several sermons being added, together with the ordination charge, which was delivered, in connection with my official position, to seven young men ordained to the full work of the Christian ministry, by the Conference of which I had the honor to be President, the publication of which was unanimously requested at the time.

In restatement of the reasons which led to the issue of this second and enlarged edition I have to declare:

FIRST,—My obligations to the authors whose works I have consulted, particularly in the lectures on William Tyndall, Oliver Cromwell, the Scottish Covenanters, and William, Prince of Orange. In English history "Macaulay's History of England," "Hallam's Constitutional History," "Ferguson's History of England," "Hume's History of England," and "Knight's History of England," are the chief sources of information. In Scottish history I have sought the standard works of both sides —the Episcopalian and Presbyterian—together with copies of the Covenants and other important records, and after careful

examination have sought to render to each his due. To "Demaus' Life of William Tyndall" I am also much indebted. This general acknowledgement, which I gratefully make, once for all, is the more necessary because I have but rarely cited an author's name in the course of the lectures. My aim has been to look calmly and dispassionately at all sides of any question or page of history, and then unhesitatingly set forth my unprejudiced and candid opinion. By this course I know I shall not please partizans on either side, but to them I can only say, "What I have written I have written."

SECOND,—My aims and reasons for giving this volume to the public. The lectures were originally prepared to instruct and benefit popular assemblies without any intention beyond that. Their publication having been urged upon me, I have at length consented to place them in this form, with the prayerful hope that they may be a lasting blessing to many who have neither time nor opportunity to study more minutely the great struggles of the sixteenth and seventeenth centuries. The sermons were prepared in the course of my regular ministry without the slightest idea of their appearing in print. But urged repeatedly to present a volume of sermons to the public, I have, with some reluctance, consented to place the following in this work, hoping that they may be a source of guidance, or quickening, or consolation, or blessing to all who read them. My aim throughout has been to profit or bless all who may favor me with their attention. I have not the necessary leisure—even if I had the ability or desire—to gratify the critic's eye or secure his commendation. My sole desire is to assist men in a busy age, and amid the mummeries of ritulistic practice, and the subtle and audacious pretensions of Rome, to apprehend the great principles for which our fathers suffered, and by which means our present liberties are preserved to us; so that we may see at what cost, and from what parties we receive the freedom which

we enjoy to-day; that we may learn more highly to value their principles, and if needs be, still contend or suffer for their diffusion and establishment in the world. Prayerfully seeking the blessing of Him who alone can succeed any effort for the furtherance of His own glory in the world, I cheerfully present this volume to the Christian public.

G. WEBBER.

Exeter, 1883.

N. B.—We deeply regret to find that a few typographical errors have crept in after the final proofs were corrected; and are therefore now unpreventable. Our readers will please excuse these blunders, and make the corrections for themselves when they occur.

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LECTURE I.

STEPHEN, THE PROTO-MARTYR

BIOGRAPHICAL study is at once pleasing, profitable, and instructive; it opens to the student one of the broadest and most inviting fields of toil. The lives of the departed are the source whence the historian derives much of his information in his attempt to rescue from oblivion the occurrences, manners and customs of fled ages. The thought of the individual is invariably the rivulet which ultimately swells into the broad and deep national mind, and the purpose of an individual is that which finally becomes the pulse of the nation, so that, while the nation imparts qualities to the man, the man leaves the stamp of his individuality indelibly written upon the nation. As truly as nations spring from the individual, so does national character, so that in the study of biography you study history; you obtain a clue, if not a distinct insight, to the causes of the rise and fall of empires, the elements of national prosperity or decline, the secret of reconstruction or revolution, the causes of upheaving or re-modelling, and the law by which a perfect chaos is reduced to order and tranquility. Thus biography is not simply for the study of character, but a finger-touch, by which to feel the pulse of the world. And then the variety which biography presents invites you into every walk of life, from the loftiest genius and most magnificent residence to the commonest walk and the poorest home, and from the most defective and erring course, glaring its warning light upon your path to the most Christian and sublime life, showing the excellency of

virtue. In the life of Alexander, or Cæsar, or Napoleon, or Wellington, it leads you in the track of battle, where you listen to the wail of the vanquished or the shout of the conqueror, and see thousands bleeding at every pore. In the life of Plato, or Bacon, or Newton, or Dick, or Drew, it leads you into the walks of science, in its depth and extent and fullness of wisdom and knowledge. In the life of Angelo or Praxitiles, it brings before you the painted canvas or chiselled marble, in all the completeness of the image of life. In the life of Milton, or Young, or Pope, it acquaints you with the song and soul of poetry. In the life of Cromwell it presents you with the civil reform; in the life of Howard with the prison reform; in the life of Arkwright with the mechanical reform; in the life of Addison with the literary reform; in the life of Luther with the ecclesiastical reform; in the life of Wren it acquaints you with the architect; in the life of Wilberforce with the slave emancipator; in the life of Macaulay with the historian; in the life of Whitfield with the orator; in the life of Hall with the accomplished preacher; in the life of Wesley with the evangelist; in he life of Livingstone with the explorer; in the life of Lay rd with the excavator; in the life of Paul with the theologi ; in the life of Peter with the courageous preacher; in t e life of John with the amiable Christian; in the life of Steph n with the distinguished and heroic martyr. But while the fi d is large, it is beneficial and salutary. We can learn m e from example than from perceptive utterance. Howe r sublime the truth, if it has not been realized by a man of ce passions with ourselves, it comes to us cold and distant. It may furnish us with correct notions, a complete system, a beautiful form; but it takes the touch of life to influence and transform us. The most impressive and powerful of teaching is the accurate exhibition of individual character, simple and lifelike. But to study biography to profit, it is necessary to forget the multitude and to fix our attention on the individual, and to trace the particulars of his history; for while the general characteristics of our race may be somewhat uniform, yet there pertains to each some distinguishing shades of character, or diversity of circumstance on which we may with advantage reflect. In studying the individual we should contemplate every side of him; the man-ward, the God-ward;

the outer, the inner life; his defects or doings, his flexibility or firmness, his private or public acts, so that we may see who and what he is. Such a scrutinizing gaze I want you to give to the character before us. The great limner of the Bible has portrayed our hero true to life. The Word does not, cannot flatter. Its pictures are always drawn real and living; and as you trace the thrilling story, pause to reflect on some of its most prominent features.

How *abruptly* Stephen is introduced to us, and how extremely concise is the account respecting him. There is nothing circumstantial or minute in the narrative. You have nothing of his birth, or ancestry, or education, or training, or early life. On all these points the record is profoundly silent. The sixth and seventh chapters of the Book of Acts furnish you with all the account you have respecting him; and there he is presented to view, a full grown man, with a fully developed moral manhood; one of the first seven deacons of the Christian Church, who were appointed to distribute the common fund that was entrusted to the apostles for the support of the poorer brethren. The Hellenestic Jews complained that a partiality was shown to the natives of Palestine, and that their poor were neglected. To remove the cause of complaint, the apostles gave immediate directions to the assembled believers to select seven men, in whose faith and integrity they had perfect confidence, for the superintendence of everything connected with the relief of the poor. Stephen is the first mentioned upon whom the choice fell; and of him the inspired penman pauses to record, "a man full of faith and of the Holy Ghost." He is no sooner introduced to you, entering upon his duties with extraordinary zeal and success, than you behold him a powerful preacher, performing great wonders and miracles to awaken closer attention and inspire a deeper reverence for the word he utters. And then, sudden as the lightning flash, you see him a persuasive and eloquent controversialist in the synagogue of the foreign Jews, disputing with them on the Christian scheme; and from thence the rising malice, which could not disprove a single argument of the masterly pleader, dragged him before the Council or Sanhedrim, as a blasphemer. There he stands, as Heaven's monitor, not caring so much to defend himself as to defend the truth. He refutes the charges brought against him; but,

in doing so, he labors to make the truth more intelligible and clear, despite all the consequences that might ensue. He faithfully denounces the guilt and criminality of his hearers, charging them with resisting the Holy Ghost, persecuting the prophets and murdering the Prince of Life. The effect on his conscience-smitten, enraged auditors was terrible. They wreaked forth their vengeance in the most violent manner; and from that heap of frantic persecutors the tranquil and radiant martyr, tired of earth, passed away to the cloudless, sorrowless home of heaven. This is just all the writer says of him. But is not this enough to assure you that his career, though short, is full; though brief, is sublime; though limited, will, in its grandeur and effects, outvie a Methuselah and outlast ages, and be admired by the last ransomed heart? Stephen lived a noble and divine life in his brief hour; and though the record does not supply you with the details of his birth and parentage, it reveals to you what is infinitely more—THE MAN. What matters it whether his ancestry was poor, his origin obscure, and his calling humble; or his ancestry rich, his origin great, and his vocation lofty! It is only a mean mind that points to what a man *was*; an intelligent mind always asks what a man *is*. Royal deeds, lofty aims, and a true life come not from the ancestry, but from the heart; and the greeting with which a man should be met is not, "Have you a father, are you of noble blood, or of courtly address, or of high position, or of wealthy purse?" but, "Are you a *man*, have you a soul that is earnest, and noble, and single, and Christian?" It is possible to make nobility stand forth in all its nobleness, and position, and rank, to be a power; for the jewelled hand may lead a fallen one to the fellowship of a higher life; and the refined expression may be a whisper of truth and love; and the lordly mansion may become an asylum, where the poor and outcast may be fed and blest. But the manhood which impels to it has not come through the veins of his ancestors, but through the generous pulse of his own inner walk with God. There are some, we know, who weakly think that *ancestry* is everything; that the hereditary transmission is the noblest distinction of being; that the soft white hands and tender flesh of the rich man's sons are far grander than the stout muscle, and sinewy heart, and hardy frame of the poor man's sons. But there may be comeliness in both, or

meanness in both, according to the soul or manhood that underlie them. Those who look so much to the the ancestry, and boast it, re-live the old contemptuous scorn of centuries, but only to stand rebuked by the history of centuries. When the great Teacher appeared, living the most perfect manhood, and developing the richest store of learning, men sneered, "Is not this the carpenter's son? He is only a Nazarene!" But there was a manhood that eclipsed them all. "Pooh!" says one, "he is only a fisherman." But high-souled Peter went everywhere preaching the Word of life. "Oh!" said another, "it is only a tentmaker!" But glorious Paul could reason of truth till a judge became a reluctant confessor. "A heretic!" shouted the furious bigots of Rome. But Luther stood forth the mightiest man of his age. "A foolish adventurer!" shouted many a courtly noble. But patient Columbus discovered America. "A low-bred tinker!" shouted some of the polite ones. But great John Bunyan became the immortal dreamer. "A consecrated cobbler!" sneered Sidney Smith. But sublime William Carey toiled on for the evangelization of India, until thousands of converted Hindoos sprang forth as the fruit of his unwearied toil; and an oriental scholar and a missionary of the first type, he passed to the great recompense. It is one of the most pleasing features of this age that intelligent men no longer ask for a relict of royalty, and a trace of noble ancestry as a passport to eminence, distinction, and power; but rather for real worth and true merit. Society is beginning to wake up to the truth, "'tis only noble to be good;" and learning to smile at the claims of long descent, and at those qualities which are heired like the patrimonial acres. "The truth is becoming a strong, growing world, feeling that a living dog is better than a dead lion."

Attempting no conjecture of his ancestry, BEHOLD THE MAN!

HIS LIFE. *He has a purpose of life.* I suppose it would be impossible to find a real life without a purpose. An aimless, purposeless being is not deserving a worthier name than a mere existence. A man who is destitute of the energy and principle that moulds itself into a power and purpose leaves his character to shape itself into the shifting occurrences of each successive day, and the wayward moods of each fitful companion; but it attains no definiteness, and therefore life is

wasted in inaction,or in a thousand deeds that are all disorder, because lacking a central, controlling purpose. Such a one may fret sixty minutes to death every hour, and then pass away, and no one know he has had a being beyond his own circle. A purpose, from which all action shall evolve, by which all action shall be sustained, and to which all action shall converge, is necessary to a real and worthy life. A master-purpose which moulds everything into a true and loyal subordination to itself is the one secret of the lives of those distinguished ones who have vindicated their claim to be chronicled on the muster-roll of the heroes of the tribe and the distinctive feature of their success and power. Our heart does not appear big enough, nor our life long enough to admit of more than one all-controlling, all-pervading purpose. True, a diversity of purposes obtain, but only one is reserved to each; and whatever that purpose be, into its service the whole life is pressed. The warrior lives for conquest, the merchant for commerce, the miser for gold, the tourist for travel, the statesman for power, the student for learning, the philosopher for knowledge, the philanthropist for reform, the son of genius for fame, the sensualist for appetite, the worldling for pleasure. Stephen had a purpose, but itwas worthier, and surpassing far the purpose of the world's foster-gods. It was sublimer than the greed of gold, or the worship of mammon or the chase of appetite. The one worthy purpose he distinctly set before him was pre-eminently Christian—to glorify God, to exhibit the supremacy of truth, to publish fully the peculiar and distinguishing truths of our holy religion; to lay bare the lost and guilty state of man, his helplessness and depravity, and his need of divine and spiritual influences to enlighten and renew his moral nature; to unfold the suitableness of the gospel to man's condition, and the glory and excellence of the plan of salvation which the system of Christianity unfolds,and the holy results and practical tendencies of genuine, vital religion, wherever it is cordially embraced; to set forth Christ in the divinity of his person, the efficacy of his atonement, the power of his grace, and the love of his heart; to humble the proud heart, and lay it in the dust of self-abasement before God; to quell the sinward propensities of the nature, and to raise the soul into the completeness of its moral manhood; to curb and harness the passions of men, and urge them to strive after the image of the Heavenly;

to thaw the winter frost from the heart of the selfish; to open the world's dim eye to the majesty of goodness; to soothe the sorrows of poverty and dry the tear of orphanage; to heal the mourning of widowhood and redeem from want the perishing and famishing ones. This was his sphere of beneficient activity, his field of holy toil, his true, fulfilled, and all-absorbing life-purpose—that which held the man, the life, in perpetual spell. Then you observe this noble and sublime purpose of being was *steadily and constantly pursued*, amid hazard, and suffering, and hatred, and mockery, and threats, and storms, and tempests of rage. The life never diverged from its God-inspired purpose; never failed of its lofty aim. It always climbed into the proud ascendency of everything, and so made the man mightier than his surroundings. Amid the wild surge of malice and passion there stands Stephen, calm, firm, fixed. His heart, his life, his soul, has but one purpose, and from that he does not falter; and believe me, the man that would survey the landscape from the summit of the lofty mountain must be prepared to climb the hard breathing steep, to overcome the tangle and thicket which lie in the path of ascent; to cope with the battling storm that shall wave his tangled hair, and resist all to gain the crest; or the man that would trace the source of some famed stream must be ready to brave peril and hardship and even death to gain the charmed secret; or the man that would win a niche in the temple of fame must be content to spend patient years in pressing and unobserved toil; or the man that would gain the sublimest of all recompense, the eternal well-done of the King Immortal, must be ready to bear all things or fulfil all things that his Master allots. To fulfil our life-work we must be steady and unfaltering in our allegiance to the purpose of being; but the purpose, in all its nobleness and grandeur, enables you the better to BEHOLD THE MAN.

HIS CHARACTER. The *first* and one of the most prominent traits of Stephen's character is the *thoroughness and beauty of his religious principles.* That there may be no mistake or questioning on this point, the inspired historian affirms, once and again, that Stephen was full of faith, and power, and of the Holy Ghost. His whole soul was flooded with divinity; his faith was unfaltering and firm; his power with God and man mighty and marvellous, and his possession of the Spirit was

abundant and unrestrained. He walked in the constant fellowship of Heaven; breathed the spirit of Christ, battled with the world, and the flesh, and Satan; rose superior to the witchery of evil; clung lingeringly to the arm Divine; hied constantly to the palace beautiful; lived daily in the smile of God, so that it is no wonder the lambent glory lit up his countenance to the alarm and dismay of his enemies on the day of trial, and to the proof of his own inner and consistent godliness. Oh, it is blessed, in this world of formality and deep stained pollution, to get near a man with so much of heaven in his composition, and sun oneself in his smile as he comes forth with the halo of his Pisgah communings still lingering around him! Stephen was eminently and emphatically a Christian of the truest type, and the same thoroughness and nobleness of religious character we covet for you. Allow me to hope that you have already decided for Christ; that you have seen enough of your own native vileness and moral depravity, and spiritual destitution to feel that you are utterly undone and forever ruined without a conscious, divine change within, and that you have seen enough of merit in Christ's perfect and all-sufficient atonement to believe in Him, and in Him alone, to the saving of your souls. Now, walking in the fear of God and in the comfort of the Holy Ghost, we urge you, labor to attain all that religion has proffered for your acceptance and enjoyment —seek to conquer all that is false, and selfish, and mean, and defiling, and depraved, and labor to secure all that is true, and benevolent, and lofty, and spotless, and gentle, and sublime; seek to overcome self, and satan, and sin; and aim at being wholly assimilated to the morally lovely and Divine. Let every soul-faculty tend to heaven, and the entire being be instinct with holiness, and tire never in your eager thirst after the Divine until you are complete in Him. I know that to reach a character so exalted and perfect will cost effort and diligence, and toil, and watchfulness, and prayer; but the prospect from the summit of Beulah will well repay the labor of climbing; the blessedness of the state will more than recompense the toil of winning and standing on such an altitude. You can accomplish much good, chain many a rebel will, win from many a fatal step, raise from many a blighted prospect, and lead into the walks of holiness and heaven many eager enquirers; and to redeem a lifetime from sorrow and crime, and an eternity

from woe, is the worthiest of all achievements; to become a centre of influence for good is the grandest of all power; to ray out kindness and rippling bliss into the homes and hearts of men, is the noblest of all acts—and that is yours as you climb into the Divine. Oh, covet pre-eminent piety, pant after perfect holiness, yearn to be spotless, glorify God, bless men, benefit your generation, by standing forth in all the nobleness of Christian decision, by grasping the fullness of the blesssings of the Gospel of Christ!

The *second* trait of the character you trace in Stephen is *unfaltering constancy in the avowal and maintenance of his espoused faith.* It cost more than a little for a man to be a Christian, and openly to profess his faith at times and under the circumstances of Stephen. Underneath the purple folds and glittering crown, and potent sceptre of the kingly Herod, there was a vilainous intent, and a murderous purpose lurking against the Christian faith, and the Roman invader was little disposed to countenance the new faith. The Jew, with all the prejudice of early training, and with all his regard for that gorgeous ceremonial that had enfolded itself around his heart, had caused it to be understood that he was fiercely opposed to what threatened the overthrow of his own system; and those who had crucified the Prince of Life were not likely soon to embrace a creed which would bring back upon them all the guilt and crime of murder; and as for the priests, they were only so many vampires to suck out the life-blood of the Christian people; and such was the moral condition of the Gentiles, that no support could be expected from them, so that to profess the religion of the Nazarene required a noble daring and a martyr's courage; it required that a man should stand with his life in his hand, ready at any moment to sacrifice it rather than compromise his cherished faith. But the constancy of Stephen failed not; he was prepared to speak honestly, and act bravely whatever might follow; he did not faint from weariness, nor was he deterred by ingratitude, nor palsied by fear, but, like another Daniel, he would still hold fellowship with Heaven, when the lion's den threatened as recompense; or, like another Luther, he would maintain his faith, though furious bigots and malignant devils might hotly oppose; and his confession to the council was like Luther's to the Cardinal de Vio:—"Had I five heads I would lose them

all, rather than retract from the testimony which I have borne for Christ." Valiant, courageous, he dares confess Christ before his very murderers, and charge them with villainy and crime; undaunted, he pales the Jewish cheek with the spectres of murdered prophets whom they had madly slain; still fearless, he crimsons the brow with the mad hate of keen accusings for resisting the Holy Ghost; calm and unmoved to the last, amid the rage of gnashing teeth, he thunders forth his heaven-inspiring prospect, and even in death his last whisper is an avowal of his faith in Christ. I dare not think that the same experience of peril surrounds your confession of faith in Christianity, and your avowal of being on the Lord's side. Happily, the days of confiscation, and martyrdom, and exile have passed away, and brighter, and holier days are ours. Days of religious toleration and freedom are the times we live in, when crowned kings, subtle nobility, or lawless mob dare not tread the sanctuary threshold to annoy; when the minister has the sanction of law and Heaven freely to preach the truth divine. But though we have not the foul odor of dungeons, the torture of racks, the pain of banishment, the scorch of flame, or the gores of massacre, to deter us from the confession of religion, there is a something to test our fealty to the truth divine, and to make us feel that all who will live godly in Christ Jesus shall suffer persecution. It may be difficulty, or disaster, or opposition confronting you in the works of duty, and you have to choose the path because it is right, without any prospect of profit or pleasure; or perhaps your companions, or friends, or the society around you curl the lip of scorn, and endeavor to shame you out of your open and avowed confession of Christ, or your speech and deed is misrepresented and abused, so as to get you to falter in the course you have intelligently chosen, or you have daily to walk amid influences inimical to piety; but allow us to urge you to halt not on the path of life, and never be ashamed to confess Christ. Openly and fearlessly stand forth, the avowed adherent of the faith divine; crimson the cheek of the scorner by that humble and holy constancy that makes iniquity blush, and live Christ before a world: "For he that overcometh shall inherit all things."

The *third* trait of character you observe in Stephen is, his *firm and unswerving allegiance to the Word of God.*

You observe it is that Word he sought openly to vindicate. For its defence he was content to sacrifice his life, and from that Word he derives all his arguments to disprove the views and accusations of his enemies. From whence he had derived his fund of Bible lore we cannot determine; he might have been early trained in one of the principal seminaries of Jewish learning, or he might have been brought up at the feet of one of the learned doctors, or from his youth his anxious parents might-have trained him in the Scriptures, and subsequent to his conversion he might have applied himself with commendable zeal to acquire a knowledge of the Sacred Law. Through whatever medium the knowledge was obtained, it is indisputable that he was mighty in the Scriptures, and from them he glanced arguments keen as lightning, and powerful as thunder to silence the adversaries; and from that Word, as the pillar of his belief, the bulwark of his faith, the weapon of his defence, and the sword of his conquest nothing could divorce him; he stood by it as a man, and it made him more than a man; and in this Stephen, as a confessor and a moral reformer, stands not alone. Every moral hero of every age has attached himself unswervingly to the Word divine. With what tenacity our glorious Wycliffe stood by the sacred Book, and with what eager fondness Luther and his associates adhered to the simple teaching of the Scriptures! Here was their strength and power; and at the diffusion and circulation of the Holy Scriptures in the language of each country in Europe the reformers steadily aimed. True, the Papal bull was issued against this circulation of the Word, and the general feeling of the Romish clergy was openly against it. Then, even to possess a Bible was to be a heretic, and the first deadly symptom of Protestant infection was to be found in reading the living Word without priestly license, and men were immured within the walls of an inquisition for that simple act; and men, such as Tyndal, were martyred for being translators of the Bible, while hundreds of copies of the Word were bought up to prevent their circulation, and burnt by the common hangman; but still the Word was diffused, and the reformation progressed rapidly, triumphantly. Nothing seemed able to stand against the Word. Soul after soul, province after province, kingdom after kingdom, were won to the Protestant cause, and every subsequent reformation, whether car-

ried on by the agencies of Knox, or the Puritans, or the Wesleys, has been effected by the teaching and distribution of the sacred oracles, and to this hour God's appointed instrument for the conversion and renovation of mankind is the promulgation of the truth divine; and where this truth is omitted, whatever system of principles and institutions may be supported, or whatever names those principles may bear, and in whatever communion of nominal Christianity they may be exhibited, they are powerless for all the practical purposes of good. By what means did the fishermen of Galilee overturn the altars of heathenism, expel demons from their usurped dominion, silence lying oracles, and dispel the ignorance of barbarism and superstition of mankind? By means of the truth as it is in Jesus; and still if we would break down the strongholds of vice, and promote the spiritual good of the race, we must not trust to secular power or worldly pomp, or philosophic learning, or famed genius, or thundering eloquence, but to those principles and truths which have a vita connection with the life-inspiring doctrines of the Cross. Let the lamp of truth be ever burning in our temples, and Ichabod will never be inscribed on our walls; but the moment we substitute any teachings for the Word divine, the glory departs at once. Therefore, to you comes the appeal of the great Master, in all its force and power: "Search the Scriptures." Form your creed and principles from a careful study of that Word; and then swerve not a hair's breadth from the grand and sublime old Book, for it is through that Book that your heart—that the world's heart—is to be pulsed with the life that dies not.

The *fourth* trait of character you trace in Stephen, is the *free and ready forgiveness of injuries.* In no instance did the spirit of resentment and malace sway or influence the man of God. True, he was moved and outspoken; but it was in defence of the abused and insulted truth. In spirit, toward his enemies he was meek and forgiving to the last; and his dying whisper was, "Lay not this sin to their charge." He had sufficient ground for resentment, in that he was falsely and groundlessly accused, and that he was condemned and stoned without any proper reason But the Christian gained the ascendancy over the man; so that, like his great model, he died with the breath of forgiveness trembling from his closing lips. Oh, what a type for the study and emulation of the Christian

heart, grappling with the many vices of the cheating world—threatening the destruction of his fame, the blighting of his reputation, and rebuking the least desire to rise; endeavoring, rather, to keep him under the foot of infamy, than to make him a power before whom many shall bow! How the example of Stephen whispers, amid all that the world does or says; "Let not the sun go down upon thy wrath, but forgive, and it shall be forgiven you!" To forgive is the sublimest revenge.

The *fifth* and last trait of character I want you to observe is, *that Stephen was a man of prayer.* In whatever situation you view him—whether mingling with the saints, or bracing himself for the stern and fierce controversy, or bending under the stroke of insult and calumny—committing his soul to Jesus you see the grace of supplication is invariably resorted to. Prayer preceded and succeeded his every action. Prayer was inseparably blended with all he did. The secret of his calmness, fortitude, constancy and triumph was prayer. And if we would be mighty, we must be men of prayer. If we would overcome our foes, resist ourselves, trample upon all that is opposed to religion, prove firm in our adherence to the truth, and never fail in our witnessing testimony for Christ, we must use the weapon of all—prayer. Prayer is safety, amid all the temptations incident to great and unforseen prosperity. Prayer is a succour amid all the keen bitings of pinching want. Prayer is a shield amid the whirl of business and the snares of evil. Prayer nerves the arm and frame to vanquish all wrong. Prayer makes the shop, the mill, the mine, the field, the market, the street, the cave, the mountain, alike to be a holy place, where the Divine Father comes down in the cloud, upon the mercy seat to commune with man. Prayer will assimilate man to the nature of Him with whom he communes, and so cast over the soul the gentleness and meekness of Christ. Prayer will complete and perfect man's character in the growth of holiness, and meeten him for the supremest end of being. Prayer will furnish us with direct and proper communications of the Divine will. Prayer makes the inner heart of man the temple-home of God. Prayer links man's wants with God's fulness, and man's weakness with God's strength; so that the human is clothed upon with the Divine. Prayer is man's noblest power and mightiest prerogative. Do you pray? Do you pray often? Pray much, pray long, pray in secret, pray

everywhere; don't forget to pray. Whoever neglects or scoffs, or however pressed by business or secular engagements, or in whatever situation placed, remember, it is ours to pray without ceasing.

Passing from the character, you BEHOLD THE MAN, IN HIS DEPARTURE. There are several aspects under which the death of this holy martyr may be viewed; each full of profit and beauty. The radiant smile of gentle forgiveness which marks it; the firm and unfaltering trust in Jesus which he maintains; the undoubted certainty of an endless home above, to which he confesses; the calm and peaceful manner in which he falls asleep in Christ; the smile of Heaven which beams upon him with such an unearthly loveliness; the symbolic posture of the revealed Christ to him, as standing to contemplate the scene of his martyrdom, and welcome the person of the heroic martyr;—all these add a charm to the sweet and instructive triumph of the glorious Proto-Martyr. But pausing not to detail the various thoughts clustering around the departure of Stephen, you must briefly survey one scene—*that death in all its entireness.* But to paint that scene in all its grandeur and sublimity, is perfectly beyond us. Without doubt you have watched a setting sun, as it gradually glides away into the bosom of evening, and have observed that it is more beautiful just before it is wrapped in the folds of night than at any other period of the day. In the morning it is lovely, fringing the cloud with amber and with gold, and bathing the world in light. At mid-day it is more beautiful, shining full-orbed upon the world, and making it smile with the cheer of summer. But at eventide it is the most lovely; making the clouds curtains of the richest dye, the sea like one wave of silver, the earth like a splendid painting of the most superb colors, and the sun itself appearing like one vast body of crimson glory. But such a scene, though one of the loveliest nature has to offer, is a very imperfect type of the dying martyr. The malice of his foes, the injustice of his death, the foaming hate which stoned him, and the excruciating torture of his bruised and sinking body, dimmed not the vision of his soul. Martyred in a brutal manner, and bleeding at every pore, the dying hero fixed his inner eye upon that world whose unfathomable blessedness and glory is summed up in that word of deepest, sweetest meaning, Heaven. And as he nears his final home, his

expectation rises into divinest ecstasy; visions of endless glory wave before the eye of his faith; and raptures, such as fill the burning seraphim, fill his soul. To him death comes not as a grim jailor, to unlock his prison fetters and lead him forth to execution; but as God's messenger, to set his captive free, and send the exile home. So that death's visage is not terrible, but radiant as an angel's smile. Death wraps him in a garment of glory, and, letting in the sunlight of the celestial city upon his soul, it presents the full glories of heaven clearly to his view; and then, while the bodily pains are deeply agonizing, death becomes a triumphal chariot to sweep him home to heaven. And in this, the first Christian martyr is only a beautiful type of thousands of sainted martyrs who have followed him to the same triumphal home. The dungeon, the rack, and the fires of Smithfield all echo the truth of this. But this triumphal departure is not only the privilege of martyrs, but of all believers in Christ. All may not pass down to death with the same halo of glory encircling them as surrounded Stephen; but all, like him, may calmly fall asleep in Jesus. All may not, as he, have a flood of living glory poured around their last moments; but all, like him, may whisper to the Eternal; "Into Thy hands I commend my spirit." Oh! it is yours to date your last message from the land of Beulah; to know that the river of death is but a narrow rill, that may be crossed at a single step, whenever God shall whisper "Come:" to be fanned by the breezes and bathed in the light and thrilled by the spirit of heaven as you have it full in view. It is yours, in Christ, peacefully, happily, victoriously, sublimely, divinely, to conquer death by dying, and to pass from the moral battle to the endless conquest and coronation of the life to come. And living a life so true and pure and faithful, and dying a death so happy and victorious, you shall leave behind you the most fragrant memory and influential example, so that being dead, you may yet speak. No one will question that the life of Stephen is an influence and a power to-day, and will continue to be so until the close of time; though I need hardly tell you that we unhesitatingly reject, as incredible, and without foundation, that strange tradition of the Church of Rome about the efficacy of the relics of the Proto-Martyr, viz: It is stated that, in the reign of the Theodosius, Lucian, the priest of Caphar Gamala, a village

about twenty miles from Jerusalem, had revaled to him, by a dream, the burial-place of the Martyr Stephen, and that when the coffin which contained his remains was opened, the earth trembled, and an odor, such as that of Paradise, was smelled, which instantly cured the various diseases of seventy-three of the assistants and standers by; and that the relics were then removed, in solemn procession, to a church on Mount Zion, and the most minute particles of these relics—the scrapings of a bone, a drop of blood—were possessed of divine and miraculous virtue in every part of the world, wherever they were carried; and, in fact, St. Augustine, in his great work, "The City of God," relates above seventy miracles—of which three were resurrections from the dead—performed within the limits of his own diocese, in Africa, by the relics of St. Stephen. But while we reject that strange and untruthful fabrication of Rome, all will admit that the name, and life, and deeds, and death of Stephen is beneficial and blessed throughout the whole of Christendom to-day; and though no physical cures and resurrections have occurred through his name, yet moral quickenings have taken place and are still occurring through his self-sacrificing and heroic example. And you, like Stephen, robed in the garments of salvation, may go forth to spread the name of Jesus, perform the noblest deeds of service, and die in the fulness of victory, leaving behind you the most precious and fragrant memory, and others, seeing your good works, shall glorify your Father, who is in heaven; while you shall be up yonder in that heavenly home, robed and perfected and crowned, a king and priest to God for ever.

LECTURE II.

WILLIAM TYNDALL.

JUST as several cities of Greece have contended for the honor of having given birth to Homer, so several places in England contend for the distinction of being the birthplace of William Tyndall—the hero of the English Reformation and the translator of the English Bible. Some who profess to have carefully traced the genealogical line claim that his family hailed from the north of England; others, from Norfolk in East Anglia, and that he was descended from wealthy and aristocratic houses, whose members were familiar in royal palaces and shared royal honors; while more recent and reliable writers, who have worked out the pedigree on scanty documentary evidence, claim the county of Gloucester as the place of his true nativity, and a respectable middle-class family as his kinsfolk. But even here there is a dispute whether the parishes of Stinchcombe or Slymbridge, or the old manor-house of Hunt's Court, Nibley, shall have the honor of being the birthplace of the great translator. So that it is not quite certain whether he was born on the meadowy banks of the Severn or amid the breezy and beautiful Cotswold hills. The only reliable evidence we have is from the statement of Fox, the martyrologist, who remarks that Tyndall was born on the borders of Wales, and as Monmouth belonged to Wales, then this would confirm the claim of Gloucestershire, and still more would the important and recently-discovered letter of Stokesly, Bishop of London, in the Record or State-paper office, in which he speaks of Edward Tyndall, Receiver-General of Crown Revenues for Berkeley Manor, Gloucester, as brother to Tyndall, the arch-heretic. Stokesly having been rector of

Slymbridge, was well and personally acquainted with the Tyndall family, and his testimony seems to us unquestionable and decisive; and as Nibley in 1866 was the first to rear a monument to perpetuate the name of Tyndall, let us conclude, as we safely may, that England's greatest benefactor was born in this quiet parish at the foot of the picturesque and lovely Cotswold hills, overlooked by the noble memorial reared to his honor. The date of Tyndall's birth is also uncertain; but when all the evidence is carefully weighed, it is most probable that he was born in the year 1484—a time of terrible religious stagnation, and mental and moral servitude, when, in another sense than that of Scripture, the earth was lying still and at rest—at rest in the lap of the Papal Church. Rome was supreme in Europe. There was not a crowned head but did obeisance to the Pope, nor a country but was under the iron rule of that corrupt church. Of Tyndall's early life and advantages we know but little. His education, we learn, was not neglected, while his peculiar aptitude for acquiring knowledge would ensure his success. Fox tells us that he was brought up from a child in the University of Oxford, which must be interpreted to mean that he entered the university young, and from a child he also seems to have heard something of the Scriptures, for in later years he tells how he read when he was a boy that King Athelstane, meaning probably King Alfred, caused the Holy Scriptures to be translated into the tongue that then was in England. It is to be presumed that the incident made a deep impression on his mind. Tradition connects this early incident with the name of John Wycliffe, the morning-star of the Reformation. But if the writings and teachings of Wycliffe had ever exerted an influence in Gloucester through his pupil, the fifth Baron of Berkeley, and his chaplain, John deTrevisa, Vicar of Berkeley, the impression must have passed away, for at the time of Tyndall's birth the church had apparently recovered from the wounds inflicted by Wycliffe and the Lollards, and this very county became again a boasted stronghold of the church. The persecuting laws which the House of Lancaster had enacted to gain the favor of the clergy had apparently fulfilled their purpose. The voice of heretical teaching was silenced, and the doctrines of the Gospellers anathematized and stopped. The clergy resumed their wonted arrogance and returned to their evil ways, feeling that all danger was passed.

The ignorance of the clergy and religious orders seems incredible. Tyndall afterwards asserted that there were twenty thousand priests in England who could not translate into English a clause of the Lord's Prayer, and Bishop Hooper states that he found scores of clergymen in the county of Gloucester unable to tell who was the author of the Lord's Prayer, or where it was recorded. The Bible was practically unknown to clergy and people. The translation of the Scriptures was forbidden by the church, and the study of the Scriptures did not form a part of the education of the religious teachers of the people. The compilations of scholastic doctors usurped the place of the Word of God, and, as a result, superstition and hypocrisy took the place of true religion. Obedience to the clergy, and fasting, and pilgrimages, and penance, and the efficacy of relics, and the worship of images, and kissing the thumb nails before prayer, and flinging holy water at the devil, were openly preached instead of Christ and Him crucified.

Tyndall entered the University of Oxford as a student at Magdalene College at an early age, but unfortunately we have no full and authentic record of his university career. We know that he was a very successful student, a devout and anxious scholar, and that he graduated with honors. But the statements of Fox and the gleanings from Tyndall's own writings are too brief to supply more than a rift through which to look in on his life at the university. Fox says that at Oxford he grew in knowledge and language and the arts, and in the knowledge of Scripture, and that he read privily to certain students and fellows of the college some parcels of divinity, instructing them in the knowledge of Scripture; and that he was much respected for his learning, and virtues and unspotted life. Of the "apostles of ignorance," who then influenced the studies of the university, Tyndall gives no very flattering account. It was a kind of scholastic treadmill where they had to grind away at subtle syllogisms and logical snares and the corrupt productions of the mediæval school-men. "In the universities," says Tyndall, "they have ordained that no man shall look at the Scriptures until he be trained for years in heathen learning and armed with false principles, with which he is shut out from the understanding of the Scriptures, and at his first coming he is sworn that he shall not defame the university, whatever he seeth, and when he taketh the first degree he is

sworn that he shall hold none opinions condemned by the church, but what such opinions be he shall not know, and then, when admitted to study divinity, because the Scripture is locked up with such false expositions and with false principles of natural philosophy that they cannot enter in. They go about the outside and dispute through all their lives about words and opinions pertaining as much to the healing of a man's heel as his soul." Anything more humiliating than these brief indignant sentences suggest can hardly be conceived. The student was fettered and blinded by the most inexcusable perversions, and the sublime study of theology was made a wretched battle-ground of contemptible wrangling, instead of a beautiful river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.

But, notwithstanding the deplorable condition of the universities at this time, a few noble scholars ventured to revive the taste for learning, especially classical learning, stirred by the example of Italy. Foremost among these must be mentioned Colet, afterward Dean of St. Paul's, who, on his return from Italy, where he had studied Greek, and listened to the fervid eloquence of Savonarola, did much to quicken the intellectual and religious life of Oxford. Colet was suspected of teaching heresy, and his subsequent elevation did not prevent suspicion and danger, though Colet had neither the stamina, nor boldness, nor depth of conviction, nor impassioned devotion that marks a true leader and reformer. Colet's lectures on St. Paul excited great attention, and were thronged by all classes at the university. He spoke with great ease, clearness and force, and his words were eagerly canvassed. The new system of exposition which he had inaugurated gave great offence to the champions of traditional scholastic orthodoxy, whilst younger members sympathized with the new and superior interpretations. On all sides the ecclesiastical authorities were becoming alarmed. Heretical opinions were beginning to spread, and it is almost certain that Tyndall became awakened and enlightened and confirmed in the truth by the teachings of Colet, who, in a very important sense, may be regarded as Tyndall's spiritual father, though the disciple went far, far beyond the master in his knowledge and devotion to the Sacred Word. Among Colet's auditors were men destined to fame. There was

Erasmus, attracted from Rotterdam, and held by the tastes and learning, and opinions of Colet, and Thomas More, afterwards Sir Thomas More, and William Tyndall, then the most obscure of the grand quartette; but to-day the fame of the Dean of St. Paul's, and of Erasmus, who for a time was the literary autocrat of Europe, and of Sir Thomas More, England's great Lord High Chancellor, is eclipsed in the glory that excelleth; and the name of William Tyndall, because of his more solid work and sublime consecration, is the most fragrant and abiding. But still it must not be forgotten that Colet gave the first impulse in England to that great movement which Tyndall so nobly helped to fulfil.

Tyndall left Oxford for Cambridge for reasons that are not shown. Whether to advance his education, or from persecution, or to place himself under the teaching of Erasmus, who was then at Cambridge, we cannot say. Some believe that his removal from Oxford was a necessity to escape persecution. We believe tha the was drawn to Cambridge by the fame of Erasmus, who was then at the zenith of his popularity, and as a lecturer had not only introduced into the University of Cambridge a fresh enthusiasm in the study of Greek, but had ridiculed the theories of the schoolmen and their fantastic systems of interpretation and asserted the supremacy of Scripture. We know that, however strongly Tyndall afterwards condemned the vascillating timidity of Erasmus in Reformation times, at this time he profoundly admired the learned Dutchman, and looked up to him as a guide. He eagerly read Erasmus' works, and in after years avowed his intention of translating the Bible into English in the very words of Erasmus' Greek Testament. His residence at Cambridge was very helpful to him. Fox says, "he was there further ripened in the knowledge of God's Word." Whilst there he had amongst his fellow-students the pious and gentle-hearted Bilney, the shrewd and far-seeing Cranmer, grave, honest, upright Hugh Latimer—men destined to play so conspicuous a part in the history of the next generation. Before leaving the university Tyndall made choice of the profession of his life, and was ordained to the priesthood. Tyndall appears to have left Cambridge at the close of 1520, with a thorough academical training and with a deep love for the Word of God. Why he did not secure a permanent position at the university–a position for which he was eminently qualified

—no one can say. God seems to have designed it otherwise. It was with him as it was with Martin Luther and John Knox, and a thousand others of the world's great moral heroes and benefactors, that he had to learn in the school of stern discipline, amid malignant opposers in cold exile, the endurance and bravery and self-sacrifice of true moral heroism.

On leaving Cambridge, Tyndall became chaplain and tutor in the family of Sir John Walsh, at Little Sodbury, in his own native Gloucester, where he remained upwards of two years. Sir John Walsh, by the generous favor of his sovereign, and by a most fortunate matrimonial alliance, became a gentleman of considerable wealth and position in the county, which secured for Tyndall a powerful protector amid the hostility of an excited clergy as well as the opportunity of conversing freely with the leading gentlemen and clergy of the neighborhood, who frequently shared the hospitalities of the manor-house of little Sodbury. There, as Fox tells us, he frequently met with a goodly company of abbots, deans, archdeacons and divers doctors, with whom he talked and disputed of Luther and Erasmus and the Bible till they waxed wary and bore a secret grudge against Master Tyndall, when he, to justify his position, began his career as a translator by rendering into English the far-famed "Manual of a Christian Soldier," written by Erasmus. By this means he not only defeated his opponents by showing that his opinions were supported by the most distinguished scholar of Europe, but also completely won over Sir John and Lady Walsh to his cause, so that he secured the perfect respect and protection of his patrons. But the resentment of the baffled clergy was bitter. Waxing bolder, Tyndall began open-air preaching on the College Green, Bristol. Without doubt, the inhabitants of the western metropolis, who had given a favorable reception to the Lollards, and whose merchant princes had imported unperceived the prohibited books of Luther, and whose citizens were ever famous for their love of freedom and fair play, if left alone would have given a devout hearing to Tyndall, and would have afforded him a fine field for usefulness. But the clergy, smarting under the chagrin of their recent defeat, determined to arraign and silence him. The bishop of the diocese, who should have been present to protect the church against the inroads of heresy, was an absentee, living

a thousand miles off in Italy. Indeed it was no less a person than Julio de Medici, afterward Clement VII. the Pope, to whom Henry appealed in his celebrated divorce case. Cardinal Wolsey farmed the bishopric, but he also was a non-resident, and too deeply engrossed in matters of state just then to concern himself in the squabbles of country clergymen; so that Parker, the Chancellor of the diocese, presided over the court before which Tyndall had to appear on a charge of heresy. Parker was a furious bigot, so that you are prepared to hear Tyndall say of him: "When I came before the Chancellor, he threatened me and reviled me, and rated me as though I had been a dog." But before that court and all the priests of the diocese who were then present, Tyndall defended himself with so much ability that he left the court untrammelled. But though he came out uninjured, Tyndall knew that he was surrounded by the most imminent danger, and that their opposition resulted from extreme ignorance, especially of the Word of God. In his perplexity, Tyndall went to consult a familiar friend, an ex-Chancellor, William Latimer, to whom he frankly confessed his thoughts, when the old doctor amazed him by replying: "Do you not know that the Pope is the antichrist of Scripture? But beware what you say, or it will cost you your life." These bold words wonderfully influenced Tyndall's decision, and led him to resolve on the translation of the New Testament into English, and he wisely resolved to translate it from the original Greek rather than from the Latin Vulgate, as Wycliffe had done. That decision faithfully carried out accounts for the immense superiority of Tyndall's translation. In the heat of controversy with certain ecclesiastics, he one day disclosed his purpose in this wise: Tyndall had so cornered the learned divines that they exclaimed, "We were better without God's laws than the Pope's;" when Tyndall nobly replied: "I defy the Pope and all his laws, and IF GOD SPARE MY LIFE, ERE MANY YEARS I WILL CAUSE A BOY THAT DRIVETH THE PLOW TO KNOW MORE OF THE SCRIPTURES THAN THOU DOEST." This intention, when published, made the clergy louder in their charge of heresy, and more furious in their opposition, but as the Tyndalls, his brothers and relatives, occupied an influential position in the neighborhood, and evidently sympathized with his views, and as he enjoyed the protection of Sir John Walsh, his enemies had to move with great caution. It was evident

to Tyndall that a crisis was at hand, and, perfectly sensible of his danger, he resolved to leave little Sodbury that he might prosecute his grand purpose elsewhere. So, with the good-will of his patron, he resigned his position at the manor-house, and left for London in 1523.

You see what it cost then for a man to have convictions and be faithful to them; it meant something more than donning Sunday manners and joining the congregration as a matter of custom; it meant persecution, confiscation, social ostracism, imprisonment, torture, death. Yet Tyndall, having subjected his convictions to the most thorough examinations before God and in the light of His Word, never swerved from his great purpose. He was cautious, as it became him, if he would be a successful reformer, but his mind was more rapid in its movements and his decisions more definite and clear than any of his cotemporaries so that he acted with more boldness and originality than any other English reformer. From the moment when his choice was made, he gave himself without reserve to the glory of God in working out the highest welfare of man with an energy never surpassed. Henceforth he found his entire happiness in a work which was one heroic sacrifice, and won him the loftiest position as a benefactor of his country. Tyndall's reasons for removing to London were two: It offered greater facilities for printing when the work of translation might be done than any other place, and he hoped that he would find a generous and sympathizing friend in Tunstal, the Bishop of London, who was reputed as an accomplished scholar, and the friend and patron of men of learning. Alas! he was doomed to disappointment. For some time Tunstal was unapproachable through the pressure of business, and Tyndall had to wait for the interview which he imagined would crown his hopes with success. Meanwhile, Tyndall sought an interview with Sir Harry Guildford, comptroller of the royal household, to whom he had a letter of introduction from his friend Sir John Walsh. Sir Harry received him courteously, promised to speak for him to Tunstal, and recommended that he should write to the bishop and ask an interview. Tyndall followed this advice, and took his letter to the episcopal residence. While waiting for the bishop's reply, Tyndall sought employment as a preacher in London, and was engaged for a short time at St. Dunstan's-

in-the-West. One of his hearers at this place was Humphrey Monmouth, a wealthy, generous cloth merchant, of the east of London, who took a fancy to the young priest and became one of his most liberal and hearty friends. He received him into his home for several months, introduced him to men who knew Luther and the continent of Europe, afforded him the opportunity of conversing freely with men of learning and reformed principles, and finally aided him to leave the country. At last the long anticipated interview with Tunstal took place. The bishop, although a scholar beyond his times, was a cautious, courtly prelate, a man of the world. His cold, reserved, dignified manner repelled Tyndall, and Tyndall afterwards describes him as a still Saturn. The courtly bishop would have readily welcomed and patronized a scholar known to fame, but to aid a rude, unknown provincial was not in his way. True, he admitted the scholarship of his candidate, but he declined his personal protection and aid, and reminded Tyndall that his house was full, so that he was debarred from making his translation of the Scriptures in the palace as he had hoped. Tunstal for a time forgot all about this unknown priest, but Tyndall never forgot the chilling, official reserve which nearly broke h s heart. But notwithstanding the succession of disappointments which he experienced, Tyndall's year in London was a great gain to him in education and acquaintance with the world and men. He had hitherto known life only in the universities and in the provinces, now he saw it amid the pomp and splendor of royal pageantry, the intrigues and factions of statesmen, and the worldliness and vanity of the heads and rulers of the church; and it may be truly said that his eyes were opened. A keen observer of men and things, he was soon disenchanted of that profound reverence with which he had hitherto regarded the spiritual fathers and bishops of the church. He writes afterwards: "I marked the course of the world, and beheld the pomp and boasting of our prelates, and saw things whereof I defer to speak at this time." This was the time when Henry VIII., the most powerful of the Tudor Sovereigns, was finding his popularity beginning to wane, owing to his extravagances. The enormous accumulations of his miserly father had been spent, and Henry demanded more money; so that he was compelled to convene a parliament after seven years of rule without one—no

parliament having been summoned from 1516 to 1523. Cardinal Wolsey, Henry's great minister, had exercised supreme power for ten years; but now he found himself opposed and partially thwarted by the House of Commons, who firmly resisted the extravagant demands of Wolsey and the king, and reluctantly agreed to grant one-half of what had been demanded; for which they were dissolved, not to re-assemble till the downfall of Wolsey. Discontent with the great minister was strong and general—his extravagances were severely condemned, his war policy opposed, the ridiculous parade of the "Field of the Cloth of Gold" denounced, and men were beginning to feel that the king was misled and the nation misgoverned in the interest of the church. You cannot wonder, therefore, that Tyndall wrote and spoke of him as the falsest and vainest of cardinals. During his stay in London Tyndall became better informed of the nature and objects of the Reformation, for the works of Luther had been circulated in London despite Wolsey's prohibition and the king's vain and empty controversy with the German heresiarch—for which he received the title, "*Defender of the Faith*," and the incoherent ravings of the pulpit hirelings who denounced the damnable heresy of that so-called child of the devil. But still public attention was excited on the matter—heretical opinions were spreading, and into that reformed faith Tyndall warmly entered. It was a hard thing for Tyndall to leave his native country and go forth to face the dangers of exile in a foreign land, yet he went, not as a craven-hearted coward, who shrinks from honest conflict, or as an unworthy fugitive from duty, for had he been challenged, his response would have been as brave and defiant as that of the great Chrysostom, who replied to the threat of the Empress Eudoxia, "*Go tell her I fear nothing but sin.*" Yet go he must, duty calls, and in the path of duty men had long ago chanted—"We went through fire and through water, but Thou broughtest us out into a wealthy place;" and he felt to ascribe strength unto God, and that the God of Israel is He that giveth strength and power unto His people, and God, true to Himself, never forsook His servant. He suffered the loss of all things, and passed through hunger, and thirst, and cold, and deaths oft; he wandered destitute, afflicted, tormented; but he came off more than conqueror through Him that had loved him.

In May, 1524, Tyndall left London for Hamburg; but,

for several reasons—the chief of which was that there was no printing-press there at that time—he did not remain long, but proceeded to Wurtemberg, the fountain-head of Lutheranism, and henceforth Luther, not Erasmus, was to be his leader. Some of Tyndall's biographers and admirers, in their zeal to maintain his originality, have denied that he ever met Luther; but this is an attempt to defend his originality at the cost of his good sense. That Tyndall was as good a Greek scholar as Luther is certain, and that he could think and speak for himself even his enemies have to admit; but that he derived some assistance from Luther's German translation, and from Luther's conversations, is strongly probable, and that he remained at Wurtemberg, the asylum of apostates, for several months is clear. Before leaving Wurtemberg, Tyndall engaged an amanuensis in the person of William, or Friar, Roye, who proved a most troublesome companion. "As long as he had no money," Tyndall says, "I could rule him, but as soon as he got money he was himself again;" so that Tyndall was glad to get rid of him as soon as his work was done. After removing from Wurtemberg, Tyndall took up his abode in Cologne, and there began printing his translation. Cologne was opposed to the doctrines of the Reformation; but it had enterprising printers, and Tyndall, well supplied with money from Humphrey Monmouth, arranged with Quentel to print three thousand copies. Everything was done to prevent suspicion, and the work was progressing, when suddenly the senate of the city issued orders to suspend printing, and Tyndall had to catch up what sheets he could and sail up the Rhine in all haste. Unfortunately, Cochleus, Dean of Frankfort, the so-called scourge of Luther, was in Cologne at the time, and found out what was going on, through the indiscretion of one of the printers, whom he had primed with beer.

Tyndall re-commenced the work of printing at Worms. In that grand old city, famous for the heroic appearance of Luther before the Imperial Diet, Tyndall found a secure refuge, and arranged with Peter Schœffer to print six thousand copies of the New Testament. Early in the year 1526 Tyndall had the unspeakable satisfaction of seeing his translation of the New Testament finished and printed. His feelings as that precious volume passed from the press it is impossible to describe. His noble pledge at Sodbury had been redeemed and the great

object of his life realized. Tyndall's work was not faultless; his life was spared to revise and improve it; but of that translation Froude, the historian, remarks: "We may say that it is substantially the Bible with which we are all familiar. The peculiar genius which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur—unequalled, unapproached in the attempted improvement of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndall." The next difficulty was to convey the books to their destination. The king and Wolsey had been apprised of their intended importation, and every precaution was taken to prevent their introduction into England. But, fortunately, the zeal and enterprise of the merchants who traded between the German ports and London was more than a match for the opposition of the king and clergy. A large number of the New Testaments was secretly conveyed to England, and by a system of colportage, unknown to the authorities, they were widely circulated. The papists were enraged, and after Tunstal had preached against Tyndall's version it was publicly burnt at St. Paul's Cross, in October, 1526. It is a curious fact, and indicates how keen and thorough was the search after the prohibited books, that only three copies of this edition remain—one in the library of St. Paul's Cathedral, another in the Baptist College at Bristol, and the third (a fragment) in the British Museum. At the close of that year, however, another edition was printed at Antwerp by the money supplied by the Romish clergy of England in buying up the former edition. It is to the credit of the lords of the renowned city of Antwerp that they defeated the efforts of the English ambassador at the court of the regent, the Princess Margaret, to punish the printer, and to prevent further printing and importation. Wolsey, by means of agents and money, tried to find Tyndall's hiding-place, that he might not only seize his books but also his person; but before the Cardinal knew of it Tyndall had removed to a place of safety. He went to the picturesque city of Marburg, where Philip the Magnanimous, of Hesse Cassel, reigned. The Landgrave having accepted the doctrines of the Reformation and protected its leaders, Tyndall was apparently safe in his retreat; and in Hans Luft, the printer of Marburg, he found one ready to aid him in printing and publishing for the enlightenment of his

native land. Here, too, Tyndall enjoyed the acquaintance of eminent men of learning, whom the liberality of the Landgrave had attracted to Marburg; though, in truth, no company was so valuable to him at that time as that of John Fryth, his own son in the faith, from whom he learned much of the condition of things at home and the treatment of his New Testament. Tyndall remained at Marburg nearly four years. There he published the "Wicked Mammon, or, The Parable of the Unjust Steward"—a treatise on the doctrine of Justification by Faith. This was followed by the "Obedience of a Christian man"—one of Tyndall's greatest and best works. In this treatise he seeks to show how Christian rulers ought to govern, and how Christian subjects ought to obey. He most severely exposes and condemns the usurpations of the ecclesiastical authorities, and boldly teaches two great truths, which constitute the very essence of the English Reformation —*the supreme authority of Scripture in the church, and the supreme authority of the king and constitution in the state.* To this work a strange interest attaches. It came into the hands of Anne Boleyn. She read it, marked it, and gave it to her imperious lover, Henry VIII. The king read it, and said of it: "This book is for me and all kings to read." It led to the downfall of Wolsey, and, without doubt, it helped and hastened those great measures which made the reign of King Henry so memorable. Tyndall, remaining true to the one great object of his life, commenced a translation of the Old Testament from the original Hebrew, and in 1530 printed the Pentateuch at Marburg—an instalment of the grand work which he was permitted almost to complete. This was followed by the "Practice of Prelates," a bitter and able work, which, like all Tyndall's works, was prohibited. This work was a sort of historical summary of the practices by which the pope and the clergy gradually grew from poverty to universal supremacy, and also of the practices by which this usurped authority was maintained, and it concludes by a special exposition of the misgovernment of England under Cardinal Wolsey. In this work Tyndall writes with the boldness and fierce denunciation of an old Hebrew seer. It stung the rulers of the church to the quick. Sir Thomas More, the great Lord Chancellor, now commenced a very able controversy with Tyndall on this and other works—a proof that the Romish party looked

upon Tyndall as no common foe. Tyndall defended himself and his works with great ability, and at the close of the celebrated controversy was evidently the victor, with truth and God on his side.

Tyndall next figures as an expositor of Scripture. "It is not enough," he said, "to have translated the Scriptures into the common tongue, except we also bring the light to understand them by, and expel the dark cloud which the hypocrites have spread over the face of Scripture to blind the true meaning." These expository works, upon which he bestowed much care, possessed very considerable merit. The most noteworthy feature in them is the admirable good sense with which he insists upon the necessity of adhering to the literal meaning of Scripture, and discarding allegorical interpretations; and we think that no greater service could have been rendered to theology and sound religion than by thus recalling men to the only true system of exposition; and for this Tyndall is entitled to acknowledgment as the founder of a true Scriptural interpretation in England. Some of his expositions are rather spicy. On the words in Exodus, "None shall appear before me empty," he says: "That is a good text for the Pope;" and on the declaration that the people brought too much. he asks: "When will the Pope and clergy say that? When they have all!" On the question of Balaam, "How can I curse whom God hath not cursed?" he replies: "The Pope can tell you."

As time passed on, Tyndall's life became more unsettled, and he had to work hard amid many dangers. In 1531 he was at Antwerp, and though he had soon to leave, he afterward returned thither to pursue his work, and henceforth it is in connection with that city you must consider him; for in it he more or less dwelt for nearly four years, and there he published his revised and final translation of the New Testament in 1534. Antwerp had many attractions for Tyndall—it was near England, the English merchants in the factory were friendly, and the rights and privileges of the great city would shield him from ordinary dangers.

Soon after removing to Antwerp an effort seems to have been made by Sir Thomas Cromwell to induce Tyndall to return to England. Cromwell, Henry's great minister in succession to Wolsey, saw in the policy recommended by Tyndall in the "Obedience of a Christian Man," the princi-

ple he was anxious to establish as the starting-point of a new political life and history for England, and he hoped to find in Tyndall the assistant he afterwards found in Latimer. The king could never have more than tolerated the idea. Stephen Vaughan, the English ambassador to the Low Countries, who was a strong friend of Cromwell, was commissioned to find Tyndall, and correspond with him with a view to his return to England. From this correspondence we learn much of Tyndall through Vaughan; but Tyndall having offended the king by his published views on the divorce, it was not safe for him to return to England, and Cromwell had to cease his efforts on Tyndall's behalf. The spirit of persecution still raged, and several of Tyndall's friends were proceeded against and either fined or imprisoned or put to death. Latimer and Lambert, among others, were dragged before convocation, and forced into ignominious submission. Bilney was apprehended and burned at Norwich. Bayfield, one of Tyndall's helpers, shared the same fate. James Rainham was martyred at Smithfield, and, last of all, John Fryth, Tyndall's bosom friend and helper, was seized while in England, imprisoned in the Tower, and afterwards martyred by his cruel persecutors. Sir Thomas More, Stokesly, Bishop of London, Longland and Gardiner, were the persecutors in chief, and they made most grievous inroads upon the circle of Tyndall's friends. Having had to tolerate a partial reform and humiliation from the king, being forced to recognize Henry as head of the church in England, they compounded for their weakness in that respect by increased severity toward the heretics. But things were changing. In 1533 Henry brought the divorce question to an end by marrying Anne Boleyn. Sir Thomas More was stripped of office, Cranmer was made Archbishop of Canterbury, and some great measures were being pressed forward, though slowly (owing to the caprice and tyrannical temper of the king), by that great statesman, Sir Thomas Cromwell.

During the latter part of Tyndall's residence at Antwerp, he was the guest of Thos. Pontz, one of the English merchants established in that great commercial city; and there, in the old mansion assigned by the city magistrates to the English merchants, Tyndall found a home. From Fox and Pontz we learn that Tyndall's life there was singularly pure, self-denying and godly. He reserved for himself two days a week for what he called

pastime, which he devoted to visiting the English refugees and relieving them, and visiting the aged and poor to bless them—an example of spending pastime that might be well copied to advantage. The rest of his time was given to his life's mission —*translation.*

In 1534 he re-issued the Pentateuch; but the great work of that year was the thorough revision of his New Testament, and its publication, with this title: "The New Testament diligently corrected and compared with the Greek, by William Tyndall, and finished in the year of our Lord 1534; printed by Martin Lempereus in Antwerp." In this edition Tyndall's close study, great diligence and distinguished scholarship is strikingly manifested. This has been very correctly designated "TYNDALL'S NOBLEST MONUMENT." To introduce it into England was not difficult now. During the eight years from the printing of the first edition, it had been a crime in England to sell, purchase or read a copy of the New Testament, and many have paid the extreme penalty for their devotion to the truth; but now the persecution was reaching its end. A revolution was proceeding in England that overthrew papal supremacy, relaxed the laws against heretics, and permitted the private circulation of the Scriptures.

Time was bringing about its revenge. Sir Thomas More, the Bishop of Rochester, and others of the Romish party, were thrown into the Tower and afterwards put to death. The monasteries were suppressed, the quarrel between Henry and the Pope was irreconcilable, and the *nominal* separation of the English Church from Rome complete. Anne Boleyn, the new queen, supreme in the king's affections, was favorable to the reformed faith, and had interfered to protect Herman, one of Tyndall's Antwerp friends, in the circulation of the New Testament, for which act of royal patronage Tyndall caused a copy of his revised New Testament, printed upon vellum, and decorated and illuminated with great care and taste, to be presented to the queen. That volume is to-day in the British Museum, a lasting memorial of Tyndall's gratitude and Anne's generous protection. It was here also, at Antwerp, that Tyndall formed the acquaintance of John Rogers, the proto-martyr of the Marian persecution. Rogers became enlightened and converted under Tyndall's instruction, and on him fell the honor of completing

the work of Tyndall's life, and giving to the world after Tyndall's death the last revision and translation of his great master—the Holy Bible. Tyndall, busy to the last, was beginning to hope for a peaceful close to a very chequered life, and after the exile of years longed to tread his native soil, and witness the great changes he had so much helped to bring about, but the wish was never to be realized. In the language of Paul to the Hebrews: "The testament was not to be dedicated without blood." Antwerp, then the foremost commercial city of Europe, had privileges and liberties of which her citizens were justly proud, and in which they permitted the stranger generously to share. It was among her privileges that no citizen should be arrested on suspicion, or detained more than three days without trial. This was well known to the Romish party in England, and they assumed that Tyndall was safe in the English factory at Antwerp, but if they could get him outside the city, they imagined that it would be easy to get him condemned as a heretic, and so a pretended friend was sent to draw him out of the factory and procure his arrest. The man employed and sent over from England for this purpose was Henry Philips, attended by a strange servant, Gabriel Dorme. The whole of this diabolical plot was evidently laid in England with consummate craft and treachery. The scheme has been attributed to Bishop Gardiner, but the day of judgment alone will disclose the real authors of this cunningly contrived baseness. Of one thing we are sure, the devil presided over the council, and Henry Philips executed the plot. Philips formed Tyndall's acquaintance through the English merchants—he professed the Reformed faith, pretended great respect for Tyndall, gained Tyndall's confidence, shared with him the hospitalities of Pontz, and moved in and out with Tyndall in the freest and most friendly manner. He thus had access to Tyndall's books, became thoroughly acquainted with his studies and habits, and one day when Pontz was out of the city, Philips came to the house, asked for Tyndall, and said that he wished to dine with him that day. Tyndall urged him to share his hospitality most readily. Philips then went out to set his officers and men in positions, and then returned to Tyndall again. He then asked of Tyndall a loan of two pounds, which request was instantly granted. Taking

Tyndall by the arm they left the house for a walk before dining together at the house of a friend, while proceeding up a narrow street Philips politely stepped behind Tyndall, and pointing some unknown persons to him, the officers whom Philips had brought from Brussels at once arrested Tyndall, and carried him off a prisoner to the Castle of Vilvorde, then the great state prison of the Low Countries.

In this ancient stronghold of Belgium, Tyndall was to remain a prisoner for sixteen months, until death should release him from his persecutors. The arrest had been so skilfully contrived, and so secretly executed, that Tyndall was immured in the fortress before his arrest was known to his friends in Antwerp. In vain his Antwerp friends considered themselves encroached upon, and urged and pleaded for his release. The king of England and Cromwell were appealed to, but the king was too busy with his pleasures, and the statesman was over-burdened just then with the cares of state so that they did not interpose until it was too late. Tyndall had to lie in the state prison without protection, notwithstanding the efforts of Pontz, the result of whose unceasing labors was his own imprisonment on a charge of heresy, from which however he managed to escape. Tyndall's trial was considerably delayed by the difficulty of procuring evidence against him, and after it did commence it was much prolonged because conducted in writing. At length the trial began before special commissioners nominated by the Regent to try the case. There were four from the council of Brabant, four local dignitaries, and four theologians from the great Catholic University of Lovaine. Foremost among Tyndall's accusers was Ruwart Tapper, Chancellor of the university, called the oracle of Belgium. From this bigoted, intolerant inquisitor, Tyndall could expect no mercy. With him was associated the celebrated Lathomus, a subtle, hard-headed doctor of the schools—a man whom no antagonist could perplex or silence. On this apparently merciless enemy, Tyndall did make a deep impression, and he died regretting the part that he took against Tyndall. With them the Emperor's attorney-general acted as chief prosecutor. He was very severe against heretics from a two-fold motive; by their conviction he pleased the Emperor, and he shared the property of the condemned. There Tyndall stands

on an elevated platform before his judges and accusers, and a great crowd of people, pale, thin, worn—the whole scene is fitted to inspire fear and terror in the bravest heart—silence is proclaimed, then the president states the charges against the accused. First. "He had maintained that faith alone justifies." Second. "That to believe in the forgiveness of sins and to embrace the mercy offered in the gospel was sufficient unto salvation." These, and many other articles judged heretical, were recited and charged against him. Tyndall defended himself with great ability, but, according to their definition of heresy, he was a heretic. But there is a strong probability that he would have been permitted to escape the extreme penalty of the law but for the efforts of Philips the traitor, who was moving to and fro influencing the authorities, urging on the prosecution, and using English money freely to buy a verdict, which he at length secured. How fearful, that one of the noblest of Englishmen, who had for many years been pouring the light of his intellect, the love of his heart, and the inspiration of his life into England for the regeneration and salvation of his fellow-countrymen, should be betrayed and hounded to death on a foreign shore by well-paid spies from his own fatherland. October the sixth, 1536 was the day fixed for Tyndall's execution at Vilvorde. He was strangled first, and burned afterwards. His last prayer at the stake was for the enlightenment of the king and peop e of England. To Tyndall, death came not unexpected or unwelcomed. He had faced trial, fulfilled duty, served his generation by the will of God, and now he was ready to be offered. Girded for the glorious dismissal, to him the chariot of fire was the chariot of glory, and the gate of death, the gate of heaven.

The question may be urged, Why all this labor, and suffering, and sacrifice for the Bible? What is there in the Bible to render it so important and precious to mankind? Our answer is:—THE BIBLE IS THE WORD OF GOD—the one rule of faith, and practice for the world-man's true, sufficient, complete guide through life to immortality. Its grand, its distinguishing feature is its CERTAINTY; its voice is, "Thus saith the Lord." Above its Author there is no one, and therefore from it there can be no appeal. It is the word of Him that liveth and abideth forever, so that when we take up the Bible we commune with one whose mind never varies, and whose words never pass

away. Consequently no Bible student need wait for the light of philosophy, or the confirmation of science, or the deliverance of the church, or a voice from heaven ; when he wants to know the mind of God, he has only to open this book and there it is clear and perfect. The Bible as a revelation does not reveal everything that some would like to know, but, though a limited revelation, it is sufficient. It reveals all that we need know in order to secure the Divine favor now, and the Divine home hereafter. It tells how and by whom we were redeemed—it tells us how we may receive Jesus and have power to become the sons of God. There is no model of excellence or goodness to which sanctified ambition can aspire that it does not present the ideal of. I know that it is very plain spoken, and oftimes says unpalatable truth that men hate as they do an honest friend, but if we are candid and sincere it is the book we need. When the learned and godly Selden lay dying, he said : "I have surveyed much learning and my study is filled with books and manuscripts, but there is only one sentence of one book on which I can now rest—'The grace of God that bringeth salvation hath appeared unto all men.'" When a man comes to die and fears to enter the unknown land, if he follows this book he will find a skillful pilot, and a safe passage. On the brink he may address his revealed friend, "Blessed one wilt thou receive me ?" and the response shall be : "To-day shalt thou be with me in paradise." "And wilt thou take care of my body ?" "Yes, and I will raise it up at the last day." "And wilt thou take charge of my dependent ones ?" "Yes, let thy little ones trust in me and I will keep them alive." And with such a solace, to die is but to fall asleep in the arms of God. Oh, cling to the grand old book—the Bible ; it has often been in the furnace, but to come forth as gold ; the waves of controversy have beaten against it, but it has dashed them back in harmless spray. Science flushed with new discoveries has assailed it, but when full grown it will apologize, and believe, and adore. There never was such a book as the Bible, and there never will be such another. Unlike all others, independent of all others, above all others, it is a peer in the realms of literature. The Bible has taken a greater hold on the world than all other books and writings. It is the pioneer of progress, of knowledge, of civilization, of

true culture, of liberty, of spiritual and perfected manhood, and the world will never outgrow its need of the Bible, until that day when the Lord God and the Lamb shall become their light and their salvation, whom this book hath led through the wilderness into the celestial city.

LECTURE III.

OLIVER CROMWELL & HIS TIMES.

BEFORE the Christian era, and even in the earlier centuries of the Christian era, to mark a prominent name or page in English history was impossible. England had no history or man before the world. Then to have put your finger on a name or a nation of power, you must have gone to Egypt, with its colossal pyramids; or Nineveh, like another Layard, and read its inscriptions of chiselled history; or to Babylon, the seat of luxury and splendor; or to Tyre, the old world's seat of commerce; or to Greece, the school of art and science; or to Rome, the centre of millitary glory and renown. There is an unquestionable exaggeration in the earliest descriptions of the ancient Briton, but the mildest and most truthful deleniation must present you with a very strange and unlovely character. We shall not attempt to give you any of the exaggerated statements, so gravely affirmed by earlier historians, respecting the character and doings of the ancient Briton. It is enough to say that there was nothing at that time to indicate that Britain would ever rise from her degraded state to sit as an umpire among the nations, or become the incomparable maritime power and centre of influence which she is to-day. But just as some of the noblest rivers, which spread fertility over continents, and bear richly laden fleets to the sea, have sprung from barren mountain tracts or moorland wastes, where the foot of the explorer rarely visits, and where even the tears of rushes are acceptable tributes, so from the barbarous race of Britons of earlier times has arisen the glorious Britannia of to-day. There is nothing in common between the

savage Briton of the past and the polished and accomplished Englishman of to-day. The trace of successive epochs is discernible only in an entirely altered man. In the *seventh* century the first of a long series of salutary revolutions occurred. Ancient Briton amid a surging tempest is entombed, and *England* appears with its fair and valiant *Saxon* race nominally converted to Christianity; though unfortunately the Church which had converted her had lost too much of the spirit and simplicity and power of the Apostolic Church, and had admitted too much of Grecian dogma and Pagan right. England was now admitted into the federation of Papal Rome, and received some advantages from the connection. In the *ninth* century began the invasion of the heroic, but ferocious Dane. The same atrocities which had attended the victory of the Saxons over the Celt marred the victories of the Dane over the Saxon. Civilization paused for *six generations*, while these hostile tribes so keenly fought. At length a better understanding was come to, and some prospect of peace was seen when the Normans, then the foremost race of Christendom, invaded the English soil, fought the battle of Hastings, and became masters of the kingdom. During the first hundred years after the Conquest, the proud and gifted Norman was at continual feud with the Saxon, until one of the ablest kings wooed an English princess, and another, driven from his Norman home, made the adopted land his country, and intermarriage became common between the two races. Thus, in the thirteenth century, were blended together the four elements of the nation, and its nationality began. And by that mixture of *three Teutonic tribes*, grafted on the stock of the ancient Briton, was formed a people inferior to none in the world. Then commenced the *History of* the English nation; for then appeared the MAGNA CHARTA, the basis of the famous English constitution, the parent and model of many of the free constitutions of the world to-day. Then came the House of Commons, with its representative assembly. Then was formed the famous English language, and with it appeared the earliest dawn of English literature; then learning followed in its track, and such a page of history can never be forgotten. The school of Greece, the invention of printing, the great Reformation, are not greater powers in history than the Charta of England. But not less famous were the times of the *seventeenth*

century, when, after a terrible struggle and a grand revolution, despotisim was dethroned, and civil and religious freedom established throughout the British Empire, under the leadership of Oliver Cromwell.

Born in the town of Huntingdon, the capital of the county of that name in England, of a middle class family, just as the sixteenth century was about to retire with its famous records into the lap of the *seventeenth*, Oliver Cromwell was only soon enough to claim the sixteenth as his century of advent. There was nothing in his extraction, or birth, or apperance to indicate his coming greatness. No legendary tale, or wizard charm, or mixture of royal blood assisted him to distinction. He had to fight his own battles, and to take charge of his own reputation, and such was his age and country that it took upwards of *forty years*, with all its strange education and discipline, to bring him into bold and prominent relief, and only the last *sixteen* were his years of distinction and fame. But his first forty-three years, from 1599 to 1642, were years of strange history and experience. Just briefly review them. Elizabeth was on the British throne endeavouring to control elements and men, not the most easy to manage. The more stormful events of her reign—internal conspiracies, the massacre of the Huguenots, the Spanish Armada —had passed into history, and Elizabeth was now seeking to settle the civil and ecclssiastical quarrels of her people. Her father, Henry VIII, had made her the custodian of a most anomolous Church. Henry attempted and in part succeeded in forming an Anglican Church, differing from the Roman Catholic, chiefly on the point of supremacy; the king instead of the pope was to be the temporal and spiritual head; though one could wish for the reputation of the Church itself that a purer motive had been the instigator than the divorce of Catherine of Arragon for the marriage of Anne Boleyn, and that the man who raised his commanding voice to teach a nation how to worship, and what to believe, had at least been a member of Christ's Church, which we fear Henry never was. Henry's chief adviser in this particular work was Thomas Cranmer, afterwards Archbishop of Canterbury. As a statesman and divine, composed of the most singular idiosyncrasies of character, he was to well fitted to draw up the terms of coalition upon which that Church was based. Of Cranmer we can-

not speak in the laudatory terms that some have done. He was not so bad as some of his enemies would have us think, but he was never worthy of a place in the canon of saints or catalogue of martyrs. This strange Church, which Edward did not live long enough to reform, and which the cruel and bloody Mary sought in vain to shatter, Elizabeth took to her bosom and sought to prop and perfect; but at the close of her reign she had no small difficulty in tiding this *State Church* ship over the breakers. To the truly Protestant party, anxious for a simple, disrobed, Scriptural worship, the Anglician Church was not far enough removed from Antichrist and the Vatican. This reforming party, though embracing a galaxy of the most glorious names in English history, were opposed and persecuted until the party became a sect known in history as the Puritans. With an influential number in the House of Commons and a powerful party in the country, these Puritans asked and urged reforms after the type of Martyn Luther and John Calvin. In the midst of the struggle good Queen Bess closed her glorious reign, and bequeathed her sceptre to another. James Stewart, king of Scotland, as the lineal heir, ascended the throne of England. That year, 1603, is a memorable epoch in English history. Scotland and Ireland became a part of the British monarchy, and for the first time all the isles of Britain were peacefully united under one sceptre. The mixture was peculiar; there was the Englishman, who finds his *contentment* in *grumbling*, the Scotchman who finds his *home abroad*, and the Irishman who finds his *peace in a good fight*. This kingdom was nearly double in size, but James, the first of the ill-fated Stuarts, was not the man for the crisis. In his own opinion he was one of the greatest kings that ever lived, but he was in truth a man wholly unfitted to occupy a throne. The English people had been governed for the last one hundred and fifty years by princes of great force of character, who had always been feared, if not loved. But now England had a king whom she despised. His ungainly figure, stammering speech, cowardly tears, and broad Scotch accent were imperfections which perhaps he could not help, but their effect was to make the modern Solomon to be held in contempt. But the pretensions he put forth were monstrous—such as even Henry VIII. never dreamed of asserting. His assumptions were

encouraged and sustained by the novel theory of Filmer on hereditary monarchy. This theory, which James so firmly believed, helped him to some of his most despotic acts. He told the parliament that they held their privileges merely at his pleasure, that law was simply a concession of his, and that they had no more right to question his acts than the works of God. The parliament was enraged and alarmed, while the religious discussions became more decided and fierce. James was a zealous Episcopalian, and as a consequence the Anglican clergy become more pretentious. In imitation of Rome they made the divine origin of Episcopacy one of their vital dogmas. They also revived such practices as saint worship, celibacy, monasteries—to the scandal of Protestantism—and offered every form of opposition to Puritanic reforms. At this juncture James died, and Charles I. ascended the throne. Charles had a better understanding and a firmer will, and was a superior man to his father. His person was dignified, his tastes good, and his domestic life unblemished; but he had faults, neither few nor small. He was a deceiver, and a despot to perfection. He seems to have had a fixed hatred of liberty, and most unscrupulously sought its destruction. He would readily promise, and then with impudence break his word without a blush. A more dangerous enemy to the English constitution, or one who more resolutely sought its destruction, than Charles, never sat upon a throne. He inherited his father's political and ecclesiastical theories, and was anxious to carry them into effect.

Now commenced the hazardous game on which was staked the destinies of the English people. The parliament moved with great wisdom, and moderation, and self-possession, and the king found he must govern in harmony with law, or be perfectly defiant. His fatal choice was soon made. Dissolving parliament he levied taxes by his own authority, then convoked a second parliament and again dissolved it, and raised fresh taxes, and thrust soldiers on the people to maintain, and set up martial law in the land, in direct violation of the constitutional principles, which taught that the king could not legislate, or suspend a law, or impose taxes without the consent of his parliament. The king called a *third* parliament. In this assembly Oliver Cromwell, as a

member for Huntingdon, was for the first time found. This house the king found more than ever opposed to his despotic schemes. Changing his tactics, the king agreed to a compromise, and after exacting his subsidies as the price of purchase, he signed, amid the rejoicings of the nation, the second Charta of English freedom, THE PETITION OF RIGHTS. He thus bound himself not to imprison, or raise money, but in due course of law. But in three weeks the truthless king openly violated the charter. The parliament was dissolved; the chiefs of the Opposition cast into prison to languish for years untried, or to die martyrs to the cause, as in the case of Elliot, or to endure the mutilations and inflictions of the notorious courts of the day, and for eleven years parliament was not again convoked, an event unprecedented in English history. For this the king was chiefly to blame. It is true he called to his aid sycophants who shared his guilt, such as Wentworth, afterwards Earl of Strafford, the cruel, the eloquent, the unprincipled, the despotic author of the deeply meditated *scheme* of "*Thorough*," who, with dauntless resolution, and unsparing severity, went forth to fulfill the king's behests, and employed all his powers to crush the liberty of the nation. His correspondence clearly proves that a government without parliaments—a government by the sword of the most fierce and arbitrary and absolute nature, was his desire and intention; and with Strafford was Laud, the Archbishop of Canterbury. No face could more strikingly indicate the character of the man to whom it belonged than that of Laud's, as portrayed by the most skilfull hand of that age. The mean forehead, the pinched features, the cunning eyes, the tight skin, suit admirably all that history saith about that ignorant and peevish despot. When we read his judgments against separatists, when we turn over the leaves of his diary and learn how jealous, how superstitious he was, we feel for him a contempt that even the sacredness of his office cannot prevent. He says he dreamed that he had turned Papist—a dream we suspect that was too true if the word "turned" be left out; and with them was Finch, the recreant judge who so deeply disgraced his ermine. To carry out their scheme of civil and ecclesiastical tyranny, the *Star Chamber* and *High Commission*—names of hate and cruelty—were re-

vived, the liberties of the nation were imperilled; many began to look across the ocean to America, whose inhospitable soil a few resolute Puritans had sought to conquer and convert into a new world. And among the number who actually took passage and went on board the ship destined for America was Oliver Cromwell, with his cousin, John Hampden, when an Order of Council prohibited the ship from sailing, so that the intending emigrants were compelled to remain, and return to their homes. But at this crisis an act of insane bigotry changed the whole face of affairs. Charles and Laud determined to force on the Scotch Presbyterians Anglican Episcopacy, showing that they wished the Anglican Church as the major sect on British soil to assume the same ecclesiastical positon as Rome had previously assumed on a larger geographical surface. But the Scotch, who had bearded the Stuart's before, did not yield a ready compliance with the king's wish, but of set purpose opposed it. National and religous feeling was aroused; the first intonation of the liturgy produced a riot, which soon spread into a revolution and a war. No resource was now left to the king but a parliament, and in the spring of 1640 it was called. In it Cromwell sat as a member for Cambridge. This House, according to the testimony of Clarendon himself, was temperate and respectful to the throne. But as soon as they began to consider the grievances of the past they were dissolved with every mark of royal displeasure. As soon as the king had dissolved the House he repented of his rashness; and well he might, for the vessel was full, and the last drop had made the waters of bitterness to overflow. A few months more of tyranny, and insult, and evasion, and despotism, and Charles, without money or credit, was forced to face his insulted Commons, and convene the ever memorable *Long Parliament.* On the 3rd of November, 1640, met that great parliament, destined to every extreme of fortune —to empire and to servitude, to glory and to shame, at one time the sovereign of its sovereign, and at another time the servant of its servant. But notwithstanding its errors and mistakes, it deserves the lasting gratitude of the nation. Among the most distinguished members of that House were Edward Hyde (afterwards Lord Clarendon), Faulkland, Digby, Harry Vane, Oliver St. John, Hollis, Fiennes, Oliver Cromwell, John Pym, and John Hampden. By universal con-

sent, Hampden held the first place in parliament, and was unanimously chosen leader. Abuse after abuse vanished with united voice, the Star Chamber and High Commision ceased only as things of infamous memory. Strafford was impeached, and afterwards attainted by bill, and executed. Laud was flung into the Tower to die. Finch barely escaped by flight. All those whom the king had employed as instruments of oppression were summoned to answer for their conduct. The king was deprived of those oppressive powers which were the last relics of feudal times, and the parliament provided that it should not be again prorogued or dissolved without its own consent. Even the strongest Royalists allow that most of the measures passed were salutary and necessary. Its good acts greatly preponderated over the evil. After ten months of hard work the House adjourned for six weeks, and on its reassembling two parties first appeared, styled *Cavaliers* and *Roundheads*; they are now better known as Conservatives and Liberals. You cannot speak in unqualified praise or censure of either party. A reaction had evidently taken place during the recess. A large body of moderate and well-meaning men, who had heartily concurred in the strong measures already adopted, were now inclined to pause. Their opinion was that a great reform had been necessary, but that a great reform had been made, and that the grievances of the nation had been fully redressed. A direct collision soon took place between the two parties into which the House was now divided. The opponents of the government, led by Hampden, moved that celebrated address to the king, which is known as the GRAND REMONSTRANCE. In this address all the oppressive acts of the preceding fifteen years were fully set forth, and the king was entreated to employ no ministers in whom the parliament could not confide. What they really asked for was a *responsible Ministry*. The debate was long and stormy, and in a House of three hundred, the remonstrance was carried by a small majority of *nine* votes. So surely did the reaction appear to have set in, that Oliver Cromwell and others openly declared their old resolution of leaving the kingdom if left in a minority on the question of the remonstrance. Charles had now a last chance of regaining the affections of his people. Without sacrificing any part of his lawful prerogative, or submitting to any conditions inconsistent with

his dignity, by choosing the path of moderation and wisdom, he might have been again the powerful and respected king of a free people. For a short time he seemed to take a wise and temperate course. He promised to govern in harmony with the Commons, and to summon around him trustworthy and moderate leaders. This resolution, had he adhered to it, would have averted the years of bloodshed and mourning that followed. But in a few days the deceitful king mocked his friends and enraged his enemies by impeaching the leaders of the Opposition. On the third of January, 1642, without giving the slightest hint of his intention to those advisers whom he had solemnly promised to consult, he sent down the Attorney-General to impeach Hampden, Pym, Hollis, Haselrig, and Stroud at the bar of the House of Lords, on a charge of high treason. These men were charged with what Puritan historians have never sought to deny—with having negotiated with the Scotch when they previously entered England in arms. These leading statesmen of the constitutional party knew that the Scotch and themselves were engaged in a similar struggle with one and the same tyranny, and therefore they became friends. But Charles, burning with eagerness to strike down the popular leaders and their cause, snatched at the formal treason, and determined to arrest the leaders. There was a legal method by which to proceed, but this he did not take. The arrest of the members by violence was apprehended, and the House petitioned the king for a guard. *He sent them this assurance:* "We do engage unto you solemnly the word of a king that the security of all and every one of you from violence is, and shall ever be, as much our care as the preservation of our children." At the very time, however, when he was giving this assurance, the king was illegally prosecuting the members in the House of Lords. He next sent a message to the Speaker of the House of Commons, ordering him to arrest the five members and send them to him. The House deputed four of its number to wait upon Charles, stating that his message affected the privilege of parliament, but expressly promised that the five members would be ready to answer any legal charge laid against them. Charles then sent an officer to seal up the lodgings and trunks of the accused members, and the Commons sent their sergeant to break the seals. The tyrant

resolved to follow up one outrage by another. He resolved to go to the House in person, with an armed force, and seize the leaders of the Opposition while discharging their parliamentary duties. That day (the fourth of January, 1642,) is ever memorable in the annals of England. Between one and two o'clock that day the king came hurrying into the House at the head of a tumultuary force of some hundreds of his guards and attendants, armed with swords and pistols. Lady Carlisle conveyed intelligence of the king's design to Pym, so that the five members had time to withdraw. They left the House as Charles entered the palace yard. The king knocked and entered in company with the Prince Palatine, his swordsmen staring in after him from the door. The members rose and uncovered as he walked up the floor. As the king stepped towards the chair, Speaker Lenthall stepped forth to meet him. After a pause the king said: "Gentlemen, I am sorry for this occasion of coming to you. Yesterday I sent a Sergeant-at-Arms upon a very important occasion, to apprehend some that by my command were accused of high treason, whereunto I did expect obedience, and not a message." After some more words he asked the Speaker whether the five were in the House. Lenthall with great address dropped on his knees and said: "May it please your majesty, I have neither eyes to see nor tongue to speak in this place but as the House is pleased to direct me, and I beg your majesty's pardon that I cannot give any other answer than this to what your majesty is pleased to demand of me." The king said sharply that "he had as good eyes as another's," and commenced looking around the House for them. Finding that they had vanished, he exclaimed that "the birds had flown," and commanding the House to send them, marched out in a huff. As he passed along the benches, several members shouted "*Privilege! Privilege!*" It has never been seriously questioned that this attempt to arrest the five members was one of the most insolently tyrannical acts ever performed by an English sovereign. The transaction was illegal from beginning to end—the impeachment was illegal, the process was illegal, the service was illegal. *There is not a doubt but that this attempt to seize the five members was the real cause of the war.* Every eye could see it; every

brain could appreciate it. It acted as an electric shock on the people of England. London rose round the parliament, receiving the House for a week into the city, and then when the Commons resumed sittings at Westminster, encircled them with 100,000 armed men, while 4000 Buckinghamshire farmers galloped into town to defend their noble representative, John Hampden. From that moment the carriage of Hampden and the Opposition became fiercer and more decided. Charles left London never again to return till the day of reckoning came, a negotiation lasting over several months was opened. Every proposed reform the king would promise to fulfill. But a tyrant whose whole life was a lie, who hated the constitution that he had sworn to defend, could not be trusted. He unquestionably looked forward to absolute sway and a bloody revenge, and therefore it would have been sheer madness to trust him again. Royalists were now compelled to choose between the king and the parliament, and they accepted the king. In August, 1462, the sword was drawn, the civil war commenced, and two hostile armies appeared on English soil, Charles still had a strong party in the country. His august office, his dignified manner, his solemn protestations that he would for time to come respect the constitution, pity for fallen greatness, a fear of democratic innovations, secured for him many adherents. The Church, the majority of the nobles and landed gentry, and most of the gay and dissolute youths of the age gathered around the royal standard. On the other side was the great body of the middle classes of England. The Earl of Essex was appointed to the command of the Parliamentary army; Hampden took a colonel's command. No member of his party showed more energy and vigor in arms, or made himself more thoroughly master of his military duty, than Hampden. His regiment was considered the best in the service of the parliament. He unquestionably possessed the qualities of a great general as well as a great statesman, but unfortunately his military situation was subordinate, and his military career short. Had his life been spared there is every reason to believe that John Hampden would have been the Lord High Protecter of England; but in facing the fiery cavalry of Rupert he was mortally wounded, and soon after died in great peace. It is a grievous

thing in a struggle for principle to be cursed with a half hearted commander. At first the success was with the armies of Charles; his troops and officers were by far the best, while the Earl of Essex was not the man to meet the fiery and daring Rupert. When the war had lasted a year, the Royalists had gained several battles, taken Bristol, the second city of the kingdom, and not sustained one serious defeat; while some of the Parliamentary leaders had passed away, and others became cold or recreant. Pym had passed amid honors to the grave, and Hampden had gone home to receive the victor's crown. At this critical moment Oliver Cromwell stepped forth with a hero's courage, a man's resolution, a martyr's constancy, a patriot's heart; he offered his services in the country's defence. He saw and suggested the point of weakness and defeat; *he proposed to reconstruct the army and raise men of another sort.* He went through the Eastern Counties, calling on young men of known piety to join the army. He soon organized and disciplined the whole army. Essex was then removed, Fairfax was made *nominal* chief, but Oliver Cromwell was real head and director.

Now, look at Cromwell as A SOLDIER AND A GENERAL, with his motto: "*Trust in God, and keep your powder dry.*" I shall not attempt to compare Cromwell with such commanders as Alexander, or Cæsar, or Charlemagne, or Napoleon, or Wellington, or Von Moltke, for he, unlike them, had never been trained to the art of war. Cromwell passed his youth, and the prime of his manhood, in a civil station. He never looked on war till he was more than forty years old. He had first to form himself, and then to form his army. Cromwell was emphatically a man; he possessed in an eminent degree that masculine and full-grown robustedness of mind that is so characteristic of English great men. Out of his raw levies he created an army, the bravest and best disciplined, the most orderly in peace, and the most terrible in war that Europe had ever seen, and he led it from conquest to conquest. He never fought a battle without gaining a victory; he never gained a victory without annihilating the force opposed to him. Yet his triumphs were not the highest glory of his military system. The respect which his troops paid to property, to law, to religion, to temperance, to industry, are without a parallel,

and are the finest expression of the spirit infused into them by their great leader. His first great battle with the Royalists occurred at Marston Moor. Oliver's victory was complete and decisive. It was speedily followed by Naseby, the battle of the mountain plain, in which, according to Lord Clarendon, both king and kingdom were lost. The victory for the Parliamentary cause was decisive, and for the Royalists the defeat was fatal. Then came the capture of Bristol and other triumphs in swift succession, but in every victory Cromwell ascribed all the glory to God. The authority of parliament became fully established throughout the kingdom. Charles fled to the Scotch, by whom he was afterwards surrendered to the English. The king was treated with respect and deference. Cromwell and others hoped he would in the day of adversity consider, and yet learn to rule for the public good. To this end Cromwell and Ireton often conversed with him, but he encouraged and deceived them. In a secret letter to his friends, which Cromwell intercepted, the king said: "Be quite easy about all the concessions I am making; when the time comes, instead of the order of the Garter, I will give Cromwell a rope." All hope of an arrangement was now gone; it would be insane to attempt to trust the king. The parliament therefore resolved to settle the kingdom without him. The Scotch, with whom Charles was in secret treaty, proffered help. A coalition was formed between the Royalists, the Scotch and the Levellers. Alarm spread, the storm burst, and Norfolk, Suffolk, Kent, Wales, and Scotland were under arms, while many of the Lords and Commons viewed this rising with secret favor. Cromwell and the leaders of his army met at Windsor, and spent three days in meditation and prayer for divine guidance. How seldom do generals thus seek counsel of God! Who can doubt the sincerity and uprightness of such men? Cromwell retired daily to pray, and some who pried into his retirement saw him in agony and tears. He ever sought wisdom from above, spent much time in prayer before an action, fought with a Scripture truth on his lips, and never failed to thank God for his success. The meeting at Windsor led to immediate preparation against Charles and his adherents. While Fairfax crushed the rising near the metropolis, Cromwell with his army proceeded to Wales, and having routed their army, and demolished their castles, he

proceeded to the north of England, met the Scottish troops under the Duke of Hamilton, and fought a desperate battle. Oliver's men were few compared to them, but the Royal army was utterly destroyed. Cromwell then entered Scotland. Edinburgh opened its gates to receive him, and after making important changes in the Scottish government, Oliver, more than ever the *idol* of his soldiers, returned in triumph to London.

Then commenced the trial of the captive king. A special tribunal of *one hundred and fifty* members was proposed, and one-hundred and thirty appointed by parliament for that purpose, and by this tribunal he was condemned to die as *a traitor and a public enemy.* I know the justness of this sentence has been loudly condemned. I do not approve of that act upon two grounds: 1st, *no man should take away life*, and therefore I condemn it in common with all executions as a relic of barbarism that should not be perpetrated under the Christian era; 2nd, *That sentence was impolitic and a great mistake.* But so far as the deserts of the king are concerned, if a king who favored the massacre of one thousand Protestants in Ireland to please a Papist wife (and the rebels declared that they acted under the command of the king as well as the queen)—if a king whose life was an intrigue and a despotic endeavor to crush his nation's freedom—if a king who broke his coronation oath—if a king whose history is a disgrace to the name of a sovereign was worthy of his sentence, that was Charles Stuart. Those who condemn the sentence, cast the odium on Oliver Cromwell; that, to say the least, is *false.* Cromwell was appointed one of his judges, but he refused to act. According to Burnet, he was all the time in suspense. When the Prince of Wales wrote to him to save the king's life, he replied: "I have prayed with fasting to know God's will." The royal trial commenced without his knowledge; Cromwell sought to mediate between the king and parliament, and he only abandoned the position when branded as a traitor by his own camp. On the day of execution an eager and excited crowd gathered in front of Whitehall, waiting the fatal moment. Four hours passed while Oliver prays for wisdom to decide as in God's sight alone. At length he consents to that death as necessary and just. At the hour of three Charles appears in front of his banqueting hall, and with calm dignity waits the fatal act. The moment he was beheaded the mob

take up a lamentation, the tyrant becomes a *martyr*, and the habitual liar is *canonized*, until, after two centuries, enlightened public opinion has expunged the name from the Anglican Book of Common Prayer, and compelled a correction of the muster roll of martyrology, "for a lying tongue shall not prosper." Ireland now claimed immediate attention. The rising of the Romanists had left the country in a fearful state. The Protestants were terribly assailed, and driven from their homes in mid-winter, while their property was destroyed, their families murdered, and their blood shed in horrid sacrifice. The nation had received a *fearful baptism of blood*. Cromwell was requested to quell the insurrection. He felt the task to be a very difficult one, but he accepted it in full reliance on God for help. On reaching Ireland he summoned those who were in arms to surrender, and deemed it necessary to be severe towards all who refused. Everything yielded to the vigor and ability of Cromwell. In a few months Ireland was subdued, and the tranquility and prosperity that followed awakened universal wonder. To all but the most daring he was very lenient, and while using the sword to suppress rebellion, he never molested the Romish priesthood. He once replied by letter to a manifesto of the Romish bishops, pointing out the difference between Christ and the priests. From Ireland the victorious chief returned to Scotland. The Scotch having invited over Charles, the son of the late king, who gave every reason to expect that he would tread in his father's footsteps if he could reach his father's throne, Cromwell tried in vain to convince the Scotch of their error by a friendly letter. The Scotch army was the best ever raised in Scotland, and twice as numerous as the English. Oliver and his men spent a day in fasting and prayer before entering the engagement. The next day they fought the fierce and bloody battle of Dunbar, and Oliver gained a complete victory. Charles left Scotland and marched to Worcester, and Cromwell followed him, gaining his crowning victory, and crushing the military force of the king. Charles fled for his life, and with extreme difficulty escaped the fate of his father. England was now declared a COMMONWEALTH.

You have now to look at Cromwell as a STATESMAN AND LORD HIGH PROTECTOR. While Cromwell and the army were

absent in Ireland and, Scotland, the Presbyterians, having the chief place in parliament, resolved on becoming the *National Church.* They therefore hurried through parliament a most oppressive act, decreeing that persons denying *eight doctrines* should be imprisoned, and if found guilty be handed over to the tender mercies of the hangman; and persons holding other views, such as the Baptists and Quakers, were to be imprisoned till they gave up their views; so that every man not a Presbyterian, was to be imprisoned, banished, or put to death. How humiliating to our common Christianity that one sect should persecute another—that men who have just escaped the fnrnace should make power the instrument of still stronger oppression! But no impartial historian in recording the history of the Church since the second century can fail to note that the animating law of the dominant section in every period has been the enforcement by penalty of a uniform faith. Calvin raised no voice in the Geneva Council against the sentence of Servetus. The Pilgrim Fathers, in their New England home, drove the Quakers further into the forest. Persecution generates persecution. Oh, what wars have been waged, and cities sacked, and lives massacred, in the judgment of the perpetrators for the glory of God! And in this day the Roundhead searched wood and mansion for the fugitive and wanderer, and refused to listen to Sorrow's imploring cry: "I myself also am a man." But such a state of law could not last. England too deeply detested ecclesiastical serfdom. Britain's domestic poet has told the heart-feeling of her truest sons:

> **Place me where winter breathes its keenest air,**
> **And I will sing, if Liberty be there;**
> **And I will sing at Liberty's dear feet**
> **In Afric's torrid clime, or India's fiercest heat.**

In the army, where many of the adherents of the newly formed sect of Independents, with whom Cromwell himself was joined, who disliked the Papacy, Prelacy, and Presbyterianism, and would not appeal to the "Court of Arches" sooner than to the Vatican. There were also Baptists in the army who held to the view that Christ alone is the Head of the Church. Cromwell demanded of the parliament *liberty of conscience and worship*, without which all other *liberties are* valueless, and he would not submit to the penal inflictions that had just passed the House.

The free toleration of all Christians being the character of the army, they thought it hard to be punished by the Presbyterians —whose battles they had fought—on account of religious differences, and agreed not to lay down their arms until they had secured freedom of worship by legal settlement. The Presbyterians raised troops to enforce their measures, but at the approach of Cromwell's army they soon disbanded, and Cromwell at length secured a law abolishing all statutes of penalty for nonconformity in religion, *thus inaugurating the triumph of religious freedom in England.* It mattered little to Oliver that the Presbyterians preached against him; his political views remained unchanged. On the influence of Cromwell and the army, the preservation of religious liberty still depended. The parliament wished the army disbanded; but their pay was in arrears, and, as their liberty and life were at stake, they resolved not to disband until they were paid in full. Parliament also wished to perpetuate its power. They had sat a long time, and there was no king to dissolve them; but Cromwell, at the instigation of the army, closed the House and locked the door. A parliament must now be chosen, but, with the feeling that existed between the Presbyterians and Episcopalians, it was feared that an appeal to the country could not be made without war. In the extremity the officers took an unwarrantable step, nominating, through Cromwell, their chief, a hundred and forty men to settle the supreme government. This parliament soon resigned its unconstitutional power to Cromwell. Oliver then drew up a plan of government conforming to the old English constitution, only, at the suggestion of his party, the term "King" was omitted and "Lord High Protector" substituted. Cromwell then became the electoral chief of the English Commonwealth, and on the *sixteenth* of December, 1653, he was solemnly installed at Westminister Hall, having a robe of purple, a sword of state, and a richly-bound Bible. Cromwell was induced to take this position that the ends of liberty and religion might be answered. In what manner he discharged the high position history can testify. He reformed the House of Commons, extended the franchise, corrected the vices of the old representative system, and abolished many of the worst statutes that existed, and indeed, so far-seeing and liberal was his policy, that after the reaction of the restored Stuarts, it has taken more than two-

hundred years, and the unrivalled powers of Pitt, and Peel, and Russell, and Gladstone, to bring the representative system of England up to what it was under the Commonwealth. Under Cromwell, England was safe and happy. Property was secure, laws were observed, and religion tolerated. Whilst in the midst of his greatness, he manifested the most sterling humility. The cup which has intoxicated so many sobered him. He had nothing in common with those men, who distinguished themselves in lower posts, and whose incapacity becomes so manifest when they are summoned to lead. Rapidly as his fortunes grew, his mind expanded more rapidly still. Cromwell, by the confession even of his enemies, exhibited a simple, natural noblenes, and was neither ashamed of his origin, nor vain of his elevation. Born to command, when he reached his proper place he felt quite at ease, because competent to fill it. Nor did Cromwell ever sacrifice the nation's interests for his own. He gave away to charitable purposes about *forty thousand pounds a year from his own private purse.* Not one penny of the public money ever went to the enrichment of his family. He simply left to them the estates he inherited before reaching the Protectorate. He regarded principle before place, or wealth, or power, and would never sell his manhood for gold or glory. The Protector's foreign policy was as distinguished and successful as his domestic. After half a century, during which England had been degraded and powerless, and the ship of state was well nigh wrecked under Stuart pilots, it once more rose to the first rank of European nations. Blake, though not one with Cromwell in policy, he readily encouraged and helped to secure the empire of the seas, while Cromwell vanquished every boasting foeman who dared encounter his glittering steel. He was universally acknowledged as the head of the Protestant interest, and dictated terms of peace to the world. The Piedmontese and Waldenses in their Alpine hamlets and valleys were secured from oppression by the terror of that great name. The Pope himself, for once, was compelled to preach humanity and moderation; for a voice which never threatened in vain had proclaimed that unless favor was shown to the people of God, the boom of the English cannon would be heard in the castle of St. Angelo. Cromwell, the Protector, and England under the Commonwealth, were objects of universal admiration or

dread. The British soldier never turned his back on a foeman, but fought his way to victory in every field of strife. The triumph of the Stuarts would have been the ascendancy of Papacy. Cromwell was the obstacle specially raised of God in the 17th century to check the efforts of civil despotism, and the encroachments of the Church of Rome. I do not attempt to conceal that Cromwell was greatly helped by his distinguished contemporaries. There was Milton, his Secretary of State, the literary champion of the Commonwealth, and the greatest creative genius of his age, whose poems are unrivalled, with a galaxy of hardly lesss conspicuous names.

Look at Cromwell, though it must be too briefly, as a CHRISTIAN. In the private walks of life he was not less honorable and consistent than in his public career. It is too seldom that great men are Christians; Cromwell was both. His piety was the chief secret of his greatness and success. Soundly converted soon after his marriage, he lived a Christian life for upwards of thirty years. Amid privation or prosperity, the field of battle or the closet, in the throne room of empire, surrounded by his Cabinet, or in the quietude of his own family, he was the same unfaltering saint of the Most High God. His worth as a Christian was most regarded by those who knew him best. His letters to his relatives and family breathe a tender and heavenly frame of soul. Many have grossly misrepresented him, and sought to blacken his name, for aspersion and reproach are the world's sorry trade in men that are better than they; yet truth and merit are at last beginning to prevail, and his goodness to be acknowledged. Oliver certainly passed "the wicket gate" on his way to the Cross, with a pale face, and feeble step, and shattered frame, and a heavy heart, while a physician was sent for at midnight by those who knew not the nature of his disease. But ere the physician arrived, one look to Jesus had made him every whit whole; and by means of the new life within, he rose above surrounding evil, despite his morbid temperament and many-sided and tried career, closed his pilgrimage with joy. God's glory being his life's purpose, his last moments were lit up with its lambent flame. The *third* of September, 1658—the anniversary of his great victories of Dunbar and Worcester—has again arrived. There must be festive glee to celebrate events so grand; the whole nation must hold

high holiday to-day, but *hush*! England's great uncrowned king lies upon his dying bed. He is to gain the grandest of all his victories to-day. He speaks of the covenant of grace as faithful and true, and confesses that faith in Jesus is his only hope. Speaking softly, he says: "I am the vilest of sinners, but Jesus fills my soul with assurance and love." Then a last look of wife and children, he whispered: "Feed, feast on the covenant." Then came the measured beats, while in great serenity of soul, as if the unruffled peace of the wavelesss sea was imaged there, he eyed the home above, and with his sorrows closed, his conflicts past, his heart quiet in the calm, measured beats of Heaven, he became more than conqueror through Him that had loved him. When it was known that Cromwell was dead, Amsterdam was illuminated, as for a great deliverance; while children ran through the streets shouting: "The devil is dead!" and Rome again began to breathe out threatenings and slaughter. But England, with another feeling, amid great and widespread lamentation, laid the coffined remains, amid funeral pomp and ceremony such as London had never seen before, among her greatest and proudest sons in Westminster Abbey. True, his body was afterwards taken up by the revengeful Charles, to the disgrace of our humanity, and gibbetted, and exposed to the gaze, and shout, and scoff of a fickle mob; but the name and memory of the Protector live yet, and will in the future receive that meed of praise which they so justly deserve. Not only bronze statues, but a grateful nation, shall hold it in everlasting remembrance.

Cromwell's ability, and talents, and courage, and impartial justice, and profound religiousness were but very imperfectly understood by the best men of his own times. Some, who worked with him in the field and in the state, suspected him often, and so only gave him the cold support and halting service that jealousy and misunderstanding give He had to plead with some of his own friends to trust him honestly, and go forward with him to the great work of his life. His success in war, in discipline, in government, all could see, but to account for it was to many very perplexing; they had not the key to his life and character. His prayers before a battle were to him a duty—a necessity, if he were to succeed. His charging an enemy with fierce desperation on the field of battle,

while a Scripture passage flows from his lips to inspire his own and his comrades' confidence was to him a consistent way of acknowledging the God of battles. His thanksgiving after a victory was to him a dutiful expression of God's guardianship amid the dangers of the field and the hail of death. But to those who never thought of God, but only of armies, and discipline, and equipment, and military skill, this was an insoluble mystery. But the generation who followed him, after the restoration of the profligate and despotic court, with its greedy and selfish ministers and favorites, with its bribed parliaments and intolerant Church, accused Cromwell of selfish ambition, and duplicity, and hypocricy, and coarseness, and innumerable other evils. But you may charitably conclude that this mis-statement and villification is the joint product of hatred and ignorance. Corrupt men in a corrupt age could not understand a man who lived, as seeing Him that is invisible; without God themselves, and buried beneath waves of pestilental vices, to them a man who lived by faith was an inexplicable mystery. You cannot wonder, therefore, that he was belied, and misrepresented and caricatured by his biographers and historians, living in such an age, and blinded by such an atmosphere. But in spite of all mis-statement, and misunderstanding, Cromwell lived and acted during the whole of his public life, as one responsible and accountable to God; and belief in an invisible, omnipotent, ever present Being was the secret of his endurance, and fidelity, and success. In that faith he lived, labored, triumphed, and is crowned forever.

LECTURE IV.

THE SCOTTISH COVENANTERS.

SCOTLAND is sea-girt, save its southern boundary, where it is separated from England by the Cheviot hills and the river Tweed; it is of an oblong shape and irregular surface. Its length from north to south is two hundred and eighty miles; breadth from one hundred and seventy-five to thirty miles; and estimated area, including the Islands, upwards of thirty thousand square miles. Its population is less than four millions, though you cannot correctly say their number, for many of them, after the manner of Scotchmen, travel southward in early life to find wider scope for their enterprise than the country of their fatherland can yield. By means of that barren and lofty mountain range, the Grampian hills, Scotland is divided into two districts—the Highlands and the Lowlands. The ancient name of Scotland was Caledonia, and its original inhabitants Celtic, speaking Gælic, the mother tongue of the Celt. Its present name was given it by the Scoti, a powerful, warlike tribe from Ireland, who invaded it in the fifth century, subdued the Picts and natives, and became masters of the scene, until the devastating wars with England in the twelfth century, and the defeat of William, the Lion, which for a time placed the independence of the kingdom in other hands. Norman and Saxon barons then took up their residence in the country, and many of the toiling classes of the English mingled freely with the inhabitants of the Lowlands, until the Teutons predominated in the south, and the Celtic blood and Gælic tongue were compelled to restrict their home to the Highlands. Intimacy was more or less preserved between the

two nations until, in *sixteen hundred and three*, they were merged into one—THE BRITISH KINGDOM. This brief sketch of land and history I have presented that you may be the more familiar with the country and tribes of whom I speak. It is strangely true that, with rare exceptions, if you want to find the muster roll of heroes—those who have carved out names for themselves, the prouder because self-won, philosophers, historians, statesmen, essayists, poets, orators—you must not go to the equator, and burn under a tropical sun, or linger in the rich and fertile tropic; but go rather to the northern regions, where a healthier atmosphere, a stubborn soil, and a howling winter compel men to be braver and more self-relying. Scotland is a confirmation of this rule, and oatmeal, though by some deemed a meagre banquet, has thickened into a muscle, bone, and brain of which any nation might be justly proud. There is one conviction I want to carry into the study of this and all history, *that God is the central fact of history;* therefore it is neither right nor wise to ignore Him when we open its archives. Just as one cannot have a true conception of the grandeur and magnitude of a landscape, who has examined it only in the glimmer of a lamp, so that Atheist can have no clear knowledge of history who has not allowed the sun of heaven to shine upon it, kindling all its events, small or great, into sublime significance. It is when you see God in history that epochs are no longer marked by the troubled glare of battle, or successive mastery of thrones, or the barbaric civilization of conquest; but by the moulding of that national character, and growth of that personal manhood which aid the purposes of the the Divine. It is when you see God in history that the pealing storm, and crushing tempest, and the wildest panic are transformed into a holy temple, when the trembling worshippers adore in silence; for the Lord reigneth, and kings become his servants, and growing nations his expanded smile, and dwindling empires his darkening frown, the universe his footstool, and heaven itself but a flash of his benignant eye, and the world moves along its course to that finish that shall yet challenge every critic's eye—either to vindicate or assail—the queen of wondering planets.

The history of the Scottish Covenanters bears date from 1648 to 1688, a brief half a century. But correctly to under-

stand the principles of that struggle, we must go back to an earlier date, and hurriedly glance at the years from the establishment of PROTESTANTISM, and the holding of the first General Assembly of the Church of Scotland in 1560. Some Scottish historians have taken much pains to prove Presbyterianism an heirlooom of the Culdees, their earliest Christian sect, so as to show that with them it was not a novel theory of recent growth, but a form of Church government which they had inherited from their first acquaintance with Christianity. I do not wish to say that there is no force in the arguments employed, for manifestly there was in the religion of the Culdees the *germ* of the Christianity of Scotland to-day. But I wish to discourage any attempt to *look back* for the truth of a religion, so as to see by how many removes it has come from an apostle's lips or pen. We should rather look *within*, and see if it wears the credentials of Divinity. Truer far is that which is of yesterday, if it has the seal of Heaven, than that which is of centuries, if it is *simply old*. Protestantism did not gain its ascendency in Scotland in the sixteenth century without a fierce and protracted struggle. Romanism had too long held its sway to yield an easy victory. Nowhere throughout the Western Church had the Papacy grown to a greater power than in Scotland. Superstition and imposture of the grossest type gained a ready ear among a rude and ignorant people, and by means of them the clergy attained an exorbitant degree of opulence and power. Full one-half of the nation's wealth belonged to them. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honors. A vacant bishopric called forth powerful competitors, and sometimes weapons of war, while inferior benefices were openly put up for sale. The life of the clergy was a scandal upon religion, and an outrage on decency. With such weapons Rome waged war against the first Reformation of Scotland. But notwithstanding her fierce persecution and many martyrs, numbering among them such royal youths of princely blood, and princelier soul, as Patrick Hamilton, *first Scottish martyr*, and the accomplished George Wishart and Robert Mill, and other famous names, and though the weapons of persecution were swayed by the cruel, revengeful Cardinal Beaton, yet the light of the Reformation continued to spread, until the

Papacy was abolished, and Protestantism, as by act of parliament, became the established religion of Scotland. But after gaining this victory, Protestantism had to struggle hard and long against terrible odds to preserve its life and assert its supremacy. The Papacy, true to itself, *died hard.* In that year, 1560, Francis, the young, sickly, imbecile king of France and Scotland, the husband of Mary Queen of Scots, died, and Mary, whose power was at once lost at the French court, desired to return to Scotland, and in the following August she returned to Holyrood House, amid loyal demonstrations. Mary was a woman of great personal beauty, brilliant wit, winsome smile, piercing eye, proud manner, inflexible will, and bigotted mind. She was of bad blood on her mother's side, being of the House of Guise, the chief actors in the Black Bartholomew of France. She had also been educated in France under her uncle, a devoted Papist, and was reminded by him that the glory of her reign would be to restore her native kingdom to its former obedience to the Papal sway. To the fulfillment of this scheme she consecrated her power, and influence, and life, with the most determined pertinacity, until a succession of ill fortune terminated in a tragic end. Mary found, notwithstanding her duplicity and craft, that she had MEN to contend with among the Scottish Reformers. Foremost among the nobility was her brother, the Earl of Murray, a man of unimpeachable character, wise statesmanship, and fervent piety, who was so upright and impartial as to win the title of the GOOD REGENT before he fell by the assassin's hand. The foremost among the clergy, indeed, *the man of his age*, was JOHN KNOX, the great Scottish Reformer. To him the Reformation owed much of birth and being, and to him it looked in infant days for counsel and defence, and in a time of a strange and general faithlessness he was never recreant to his duty.

Trained for the priesthood, he was well acquainted with the arts of Rome. He was a man of powerful mind, keen insight, determined will, eloquent tongue, and fearless heroism. He was admired and hated by his enemies, feared by the queen more than *than ten thousand armed men*, as the *only man* she could never move by the strange witchery of her beauty and smile. Regarded by the daring, unprincipled Morton as he who *never feared the face of man*, Knox was a tower of strength

to the Reformed Church. Mary found, after *seven years* of sévere struggle, that Protestantism was the established religion of Scotland, and she, as the reward of her bigotry and her sins, had to abdicate the throne, and go into exile. The next twenty-five years of the Church's history, until the establishment of Presbyterianism, in 1592, were marked by fierce conflict between EPISCOPACY and the PRESBYTERY, each striving for the mastery. To the unprincipled and covetous nobility, who alternately held sway during the minority of James, Prelacy was a more pliable thing than Presbyterianism. The Presbytery pleaded that the ecclesiastical revenues taken from the disestablished Church of Rome should be applied to the support of the ministry, the promotion of learning, and the relief of the poor; but the nobility, eager to grasp it for themselves, devised the order of TELCHAN BISHOPS—a term taken from the Highland custom of placing a Telchan, or calf-skin stuffed with straw, before the cow to induce her to give her milk. As was to be expected, against this servile and degrading order of things the most godly ministers protested, claimed that no man should be called a bishop to exercise lordship over God's heritage, and that no men should be admitted to the ministry but such as commended themselves by their learning and piety to the Assembly of the Church. Foremost among the contending ministers was Andrew Melville, a man small in stature, but great in learning, skilled in debate, and dauntless in spirit—a worthy successor of John Knox, whose spirit and mantle he had caught. But for a time Episcopacy had sway, and it was not until the close of a keen conflict, in which excellent men were imprisoned or banished, that what is called the GREAT CHARTER OF THE SCOTTISH CHURCH was secured, and PRESBYTERIANISM became the established religion of Scotland, with the gifted Robert Bruce as Moderator of the first General Assembly. But the Presbytery were not long permitted to enjoy this supremacy unopposed. The king, James VI., was an unprincipled despot, the articles of whose creed were *absolutism, and the Royal prerogative.* From him the Presbytery experienced at first a cold friendship, and then open hostility. A Popish conspiracy, to which James lent too much sympathy, was the earliest opposer of the Presbytery. Then Episcopacy, in a modified shape, was introduced, and, by the king's intrigue, after ten years established

The General Assembly of 1602 was the last Free Assembly recognized by the Scottish Church until 1638. Jame's favorite aphorism, "*No bishop no king*," and his avowed preference for Prelacy was partially founded in a desire to please the dominant sect of England, whose throne he had united with his own, as the righttul heir of both. PRELACY being *established*, and declared the *third estate* of the realm, sought to sustain its position, and accomplished its purpose by acts of intolerance and cruelty. THE COURT OF HIGH COMMISSION, which had the infamous distinction of uniting the terrors of civil and ecclesiastical despotism, was set up under the presidency of Archbishop Spotswood, a man too well fitted to wield the double sword. The sufferings inflicted by this notorious court on the most gifted and faithful ministers of the land increased the most popular detestation of the prelatic system, until a deep, irresistable under-current was formed, and burst forth in all its wild grandeur *at the signing of the national covenant*. That day affords one of the most sublime moral spectacles history has chronicled. Charles, the king, in conjunction with the peevish, semi-Popish Laud, Archbishop of Canterbury, and the fanatical bishops of the North, hastened the crisis by commanding the use of the *Anglican liturgy* in the Scottish Church. On the Sabbath the liturgy was first read, the Scotch, who viewed it as an unlawful innovation on their rights of conscience, assembled in vast numbers to the Cathedral Church of Edinburgh to oppose the matter. When the officiating dean began the service, Janet Geddes shouted: "Villian, durst thou say mass at my lug?" *and tossed her stool at his head*. Instantly the crowd shouted: "A Papist, Antichrist," and broke up the service. That unpremeditated riot soon became a revolution. To crush this in his anger, and *enforce the liturgy on the people*, the king sent his commissioner, Tranquar, armed with despotic power, to coerce the people. Oh, that men would remember that banded armies, cruel battles, and the tortures of tyranny never advance the kingdom of Christ! Christianity is a spiritual kingdom, and no carnal weapons glitter in her armory; and to all her zealous but mistaken friends who would battle for her by means of the sword, or cannon, or prison, she speaks the rebuke of the Master: "Put up thy sword into the sheath again, for they that take the sword shall perish with the sword." Christianity came

to unite, not estrange; to soothe, not to sour; to give peace, not war; to bring life, not death; and you cannot do it a greater injustice than to make it an arena of political partizanship. To preserve their lives and liberties, the godly of the land assembled on the appointed day, FEBRUARY 28, 1638, and the COVENANT was presented. In that Covenant, too long to be reproduced, every covenanter pledged himself to *maintain pure Scriptural worship, to protect the king in all lawful and righteous measures to preserve the liberties of the country, to die, if necessary, in defending the cause of religion and the well-being of the state*—a Covenant, we think, that any Christian patriot might sign. There was an ancient usage in Scotland of entering into *bands* for mutual protection in troubled times; also a previous Covenant, the same in substance as this, had been signed in the days of the first Reformation, so that the idea was neither *new nor treasonable.* After much consultation and prayer, the Earl of Sutherland first signed the Covenant, then the ministers, then the people; and so great was the crowd that they spread it on a flat gravestone in Greyfriar's churchyard, and such was the enthusiasm that many opened a vein and signed it with *their own blood.* As eagerly did the people sign it throughout the cities, and towns, and country, with rare exceptions at St. Andrews, Aberdeen, and Glasgow. Its spirit spread far and wide over the land, like fire over its heath-clad hills, and as the firey cross was wont to be the signal for feudal strife in earlier times, it summoned the people to unite in one mighty phalanx of concerted energy for the holiest of causes. How grand that *day and deed*, when clans that rarely met but for strife, and never parted without exchanging blows, met like brothers, and parted, pledged to peace and love, while the feuds of ages melted swiftly away under the grand charity of the Covenant; and that Covenant became henceforth the rallying standard of the nation, until, after *fifty years of conflict*, it gave place to the revolution under which the people of the fatherland have ever since reposed in glory! This bold and energetic measure startled the king, and paralyzed the bishops. But the king's sullen pause was only the hush of agony nature holds before the crash of storm. Kept in ignorance of the depth and extent of the national feeling, Charles yielded to evil counsel, and involved the country in the horrors of CIVIL WAR. Whilst collecting

his forces, and preparing for war, the king sent the Marquis of Hamilton, his commissioner, to Scotland, to pretend friendship and compassion for the Covenanters, so as to detect their schemes and divide their counsels. A more painful instance of perfidious dissimulation than marked the king's dealings with the Covenanters, it is difficult to imagine. Fortunately they had received warning of Charles' duplicity, and Hamilton's intentions, so that they were not beguiled by his arts; and by their firmness they compelled the commissioner to summon an Assembly of the Church and parliament. When the General Assembly met at Glasgow, November 21, 1638, after an interruption of *thirty-six years*, every heart was moved to gratitude and tears. Alexander Henderson, incomparably the best man of his Church, was unanimously chosen Moderator. During the sittings of the Assembly, Henderson and Hamilton had many sharp contentions, and, after an eloquent vindication of the liberties of the Church, he refused to rise, when the commissioner abrubtly left the Assembly, and declared it closed. The Covenanters had now taken ground from which they could not retreat without sacrificing their civil and religions freedom. Yet, in their anxiety to avoid hostilities, they waited on the commissioner previous to his final departure for London, to solicit his good offices at court; but he replied in terms of refusal and threatening. Not deterred in their loyal and pacific course by an ungracious refusal, they sent a supplication to his majesty, by one of themselves, George Winram, but it was answered only in mockery. As the king's displeasure was great, his preparation for war was great also, contemplating the total subjection of the Scottish kingdom. The Covenanters were compelled to take up arms in *self-defence*. Before doing so, Alexander Henderson prepared a pamphlet, setting forth their views and reasons to the English people, and thereby secured the sympathy of the Puritans; and England refused the despotic king all the arms and means he wanted, so that he had to take the field at Berwick, at the head of *thirty thousand*. The strongholds of Scotland were soon in the hands of the Covenanters; the king's generals were defeated, and Leslie, the commander of the Covenanting troops, compelled Charles to make terms of peace. That peace was only for a short time, until new forces could be collected. The king's second

attempt at coercion by arms was more disastrous still. Again the Covenanters assembled under their old general, and bore aloft their colors, stamped with the Scotch arms, and this motto in letters of gold: "FOR CHRIST'S CROWN AND COVENANT," and such was the dissatisfaction of the insulted English nation that Charles could only raise *twenty thousand troops*, now to take the field under the notorious Strafford. After publishing a letter in justification of their expedition, the Covenanters crossed the Tweed and met the Royal troops at Newburn. In that keen and well-fought battle the Covenanters were victorious. They pushed on to Newcastle, and York, and Ripon, the English army receding before them, until negotiations concluded in London led to a cessation of hostilities, and the disbanding of the armies, the king being constrained to yield to the demands of the Covenanters, and overthrow his favorite Episcopacy in Scotland. One benefit of the Scottish commissioner's stay in London was a closer alliance with the English Puritans, which finally led to the signing of the SOLEMN LEAGUE AND COVENANT by both countries, one of the best and most memorable documents ever recorded in the international transactions of the world. That league bound the united kingdoms to mutual assistance for the *preservation and defence of civil and religious liberty.* From the moment the two great parties were united, the fate of Charles Stuart and his despotic measures was sealed. During the revolution the Covenanters experienced some reverses. Montrose, with all his native daring, and fiery Highlanders, devastated the north, and, in brief and brilliant march, came down like a living torrent upon the Covenanters, spreading terror and ruin until his career was checked by Leslie. In that second Reformation of Scotland, the names of Henderson, and Douglas, and Baillie, and Rutherford, and Warriston—a galaxy of peculiar glory—are familiar household names that deserve to be handed down to posterity with mingled gratitude and pride. After the Royal forces were abolished, and the Commonwealth was established under Oliver Cromwell, Scotland enjoyed unprecedented prosperity and peace; and Kirkton says: "*There were more souls converted to Christ during that time than in any season since the Reformation.*" For then had the churches rest, and there were added to them daily such as should be saved.

1660—the Restoration of Charles the Second—commenced a new era of the final years of the Covenanting struggle; an epoch whose history is written *in mourning, lamentation, and blood.* Charles the Second was truthless, corrupt, licentious, and despotic. In the strange frenzy of extravagent loyalty, the restoration of Charles to the throne of his ancestors was amidst shouts and welcomes rarely equalled. The Episcopalians were foremost in the demonstrations of joy, as it became them, but the Presbyterians, the chief instruments of his return, deserved consideration from the king, especially as Charles had one time signed the Covenant, and solemnly vowed to be faithful; and further, this was a time when mutual concessions were required, and animosities should have been forgotten. But Charles, destitute of the wisdom to discern, and being at heart a Papist, showed his preference, and stated as his motto, *Episcopacy and no surrender.* The Earl of Middleton, general of the forces, was made commissioner to Scotland, with private instructions to devise the best means of introducing Episcopacy. The chiefs of the Covenanting nobility were thrust into prison, and ten ministers and two elders, who met just to frame a loyal address to the king, and remind him of his Covenant, were seized, and cast into prison also. Unfortunately, during the years of external peace, *internal dissensions* had arisen among the Covenanters, so that they had become *two bands*, called *Resolutioners* and *Protestors.* The Resolutioners excelled in number; the Protestors in fidelity to the Covenant. Division made them weak and powerless to resist assault or oppression, and their great leaders in the past had crossed the river, entered the ivory gate, and received the victor's crown; so that measures they would not have dared to introduce a few years before, the parliament of 1661 brought forward and passed with impunity. In that parliament deserters of the Covenant sought its destruction, and the *Royal prerogative* was set up according to *rigid logic of despotism.* All the laws in favor of civil liberty, and the Presbyterian Church, were declared null, and these wild unconstitutional measures were soon ratified in blood. The Marquis of Argyle, *who placed the crown upon the king's head, was the first victim.* Charles had promised to marry Argyle's daughter, and hated the man he had injured. Argyle was a Presbyterian, and for this he was

put to death. The next victim was James Guthrie, the bold and able leader of the Protestors. After him Goven received the crown of martyrs; and they proceeded to take Rutherford also, but the Master he loved so well had given the *first call*, and he hastened to obey it. Thinking the Presbyterian spirit sufficiently subdued, the king interposed his royal authority to restore the government of bishops. James Sharp was made Archbishop of St. Andrew's, and Metropolitan of Scotland; while Fairfoul, and Hamilton, and Leighton received the mitre also. Synods and Presbyteries were now prohibited by royal decree, until summoned by the bishops. An act was passed declaring all who held the Covenant guilty of treason, all petitioners seditious, and refus ng them liberty to preach or teach. The infamous acts that followed this, *ejected three hundred and fifty ministers* from their homes and churches in mid-winter. These ministers were forbidden to preach anywhere, or approach within *twenty miles of their former charges*, and none were allowed to assist them with either food or shelter. Literally, they wandered in deserts, and in mountains, and in dens, and in caves of the earth. Well might the last Sabbath of October, 1662, when the ejected ministers took farewell of their flocks, be called *the saddest Sabbath of Scotland*. The people also were heavily fined who refused to listen to the ignorant and unworthy men who were sent to fill the vacant pulpits. These were soon succeeded by measures yet more severe. The refined and accomplished families, who had to relinquish home and altar under a sense of utter homelessness, *were openly persecuted*. The ministers and their sympathizing people met in open field to worship God, commencing what was termed CONVENTICLES; against them for years the rage of the persecutors burned fiercely. Acts were passed rendering all such meetings illegal, and consigning all who persisted in holding them *to prison and death*—acts too faithfully fulfilled. Armed with such measures, and aided by spies and a brutal soldiery, Sharp and his clergymen commenced in earnest *a reign of terror*, and services which outraged the honor of woman, blighted the home of industry, hounded from lonely wilds the conscientious worshipper, drove to poverty, and prison, and death Scotland's noblest sons. The clergy, in their intoxication of joy, dared the blasphemy of baptizing with the

insulted name of religion, and gave solemn thanks for atrocities that should have made them shun the light of day. Bribed and well-paid *informers*, mingling freely with the Covenanters in their wanderings and hiding-places, kept that *essence of despotism*, the Court of High Commission, well instructed in the movements of the persecuted Church, and of all that were brought before this terrible court of inquisition not one escaped punishment in either fine, imprisonment, exile, slavery, or death. At the outset of the persecution there is a display of humor as well as heroism in the persecuted. One minister, taunted by a mercurial Conformist for wearing a threadbare coat, replied: "If it be threadbare, *it has never been turned.*" Another, when told by an old hearer that they would gladly have him back again, replied: "And I would as gladly come if my conscience would allow;" at which the honest countryman rejoined: "Oh, sir, many now-a-days make *a great gash in their conscience;* couldn't you make a *little nick in yours?*" Another wrote: "I am at thy footstool—I may not do evil that good may come." But the scene darkens, and the tempest nears, and blood keens the thirst for blood. Charles made the terms of conformity required by the Covenanters more rigid still. He wanted to lay them prostrate and powerless at the foot of the throne, and act after act of the servile parliament but converged to this consummation. Just mark briefly the despotic attempt to repress civil and religious progress. The only place of worship remaining to the persecuted ministers and Church was *the solitudes of the South and Western Counties.* Your imagination can scarcely conceive of solitudes more dreary than those to which the Covenanters resorted. There were wild and rocky moorlands and mountains covered with heath stretching onward for miles, with just a few solitary shepherds' huts in the very heart of these wastes; in the most retired and unknown retreats the persecuted met for praise and prayer, braving the fierceness of the desert to escape the still fiercer storm of cruel men. For men to choose a good conscience and poverty is sublime, but sublimer still is it for men, women, and children to persevere for upwards of twenty years in the worship of the true God, amid peril, and privation, and deaths oft, in a wilderness that could rival the Arabian for barren-

ness and isolation, or on heights so solemn, and perpindicular, and lonely, that only extremity would dream of meeting there, and cease not to raise the perilous psalms, though some of their slaughtered number were missing from each successive assembly; and I cannot think of the many caves, and holes, and glens adapted to the purpose of concealment found in these wilds without entertaining the idea that the Author af nature, when He made the world, formed by anticipation those abodes of secresy, that in after ages *the earth might help the woman when in time of trouble she should flee to the wilderness, where she had a place prepared for her of God.* But even those dreary retreats were discovered by means of informers, and the fierce dragoons scoured moss and hill with as keen a relish as ever sportsmen followed his game, carrying on, and on, the work of spoliation and death. There is the venerable and much loved Peden; he must be seized at all hazards. To-day he ventures forth from his secluded refuge to inhale the breath and music of May-day. He visits the house of a valued friend for refreshment and converse. As the evening gathers quietly on, he hastens along the soft foot-path leading to his cave at Garriefell. All at once several moss troopers appear, advancing directly upon him. In his flight across the moor he perceived a cavity scooped out by a running stream, and crept in, stretching himself under the grassy coverlet, until the dragoons, who swiftly followed, had crossed at the very spot. The hoof of one of the horses grazed his head while he lay unperceived. On another occasion, the same man and a few of his companions in tibulation were so closely pursued by the enemy that all hope of escape was cut off, and Peden, knelt down and asked God to baffle the pursuers, and instantly a mist came rolling down the mountain side, till the persecutors were blinded and could not grope their way. A worthy Covenanter, Howatson, who was compelled to dwell in concealment, happened of a cold and stormy night to venture into his house, where, after a cordial greeting from his family and a hasty supper, and a change of raiment, he retired to rest. Unexpectedly, at dead of night, a party of pursuers came, and four entered the house. As they stood in front of the fire lighting a candle, Howatson's wife awoke; grasping

his arm firmly, he awoke, slipped softly out of bed, and darted like an arrow through the dragoons, his snow-white shirt terrifying the horses, and producing confusion while he escaped. On another occasion the same man was seized, and cast into a dungeon where flight was thought impossible; but while there his devoted wife employed a half-witted man of enormous strength to lift the massive doors under cover of night, and so released the prisoner. And the wearied man outlived the persecution, and died in great peace. A good man, named Hare, was seized by the persecutors, and reminded that they should have some sport in killing him, as they would the little animal of his name. Placing him on horseback behind one of themselves, they carried him to the top of a very high hill; the descent on either side for several hundred feet was very steep. Uubuckling the belt which fastened him to the soldier, they prepared to fire; but Hare slid from the horse, lighted on the steep declevity, and glided with great swiftness down the side, until, at the utmost speed, he reached the bottom. The soldiers fired, but dared not follow, and could only gnash their teeth in disappointed rage. Returning across the moors, the soldiers saw young Adams *reading and meditating on the Word of God*, and shot him dead at once—for no other crime than being a *Christian.* Crossing the river just below, they met his amiable companion going, as she supposed, to meet her lover. One of the soldiers, with his sword, rudely attempted to push her into the foaming stream, when she wrenched the sword from his hand, and hastened on, only to kiss lips that were cold and still in death. Alex. Williamson, a Covenanter of eminence and wealth, for feeding and sheltering other Covenanters, was marked for vengeance. One Sabbath the dragoons entered his house and searched it through and through, but found him not; for he was far away from those who thirsted for his blood, worshiping God in the temple of Nature, and listening to a sermon on *the burning bush, still burning but not consumed.* "To the left!" shouted an officer; "there is game on the hillside yonder. Pursue, for the old bird has flown." That silver-haired fugitive hastening across the hill is Campbell. The pursuers gain upon him. He throws himself into a narrow moss-covered trench,

and there God hides him. As unexpected as unwelcome, a company of horsemen entered the abode of William Good. Flight was impossible; but he hid himself in the spence with superannuated barrels, and pots, and chests, and the rude troopers with all their searching found him not; for their eyes were holden. In those days of peril the sense of sight and sound was wonderfully sharpened by excessive use; even in sleep they seemed strangely wakeful. But notwithstanding, the troopers would sometimes come upon them unperceived, and if found searching the Scriptures, or engaged in worship, they were put to an instant death, or banished to returnless exile. Thus a young man of eighteen was seized; for the moment he faltered, and knelt down to pray for strength, and when he rose he said; "Now I defy death; thank God, I am now ready." A woman, a wife, a mother, was sentenced to be tied in a sack and drowned, and her husband, to whom she was tenderly attached, was to be hanged the same day. They were not allowed to die together, but when she parted from him she said: "Husband, be glad; we have lived together in peace, and now we shall have joy forever. *I shall not say good-night, for we shall meet again presently beyond the river.*" Two young women were offered life if they would take an oath against their conscience, but replied: "We will not; we are Christ's children; let us go," and they flung them into the river to die. John Brown, of Priesthill, *the Christian Carrier*, was shot without trial before his wife and children by the hardened and cruel Claverhouse, whose soldiers refused to fire on him who had just moved even them to tears by his fervent prayers to God; but when the soldiers recoiled with horror from the murder of so good a man, Claverhouse ruthlessly accomplished it with his own hand. After the fatal shot, he turned to the widow in mockery and said: "What thinkest thou of thy husband now?" She nobly replied: "*I ever thought much of him, and now more than ever*," and the brave woman gathered up his scattered brains, rolled his lifeless body in her shawl, and laid him down to rest until the resurrection morn. Hugh McKail, a young preacher of great learning, and eloquence, and piety, once discoursing on the sufferings of the Church, said it had been *persecuted by a Pharaoh on the throne, a Haman*

in the State, and a Judas in the Church. When a report of this sermon reached the ears of Sharp, *who thought himself the Judas, and not untruly*, he determined to silence the gifted preacher. Causing him to be arrested, he was passed under a mock trial, then put to the torture of the "boot," and then executed on the scaffold. The last words of that Christian martyr, when taking his farewell of friends and the world, were inexpressibly sublime. Cameron, the celebrated author of the *Sanquhar Declaration*, for whose apprehension a large reward was offered, also fell a victim to the persecutors' rage. After his death, being a leading Covenanter, his hands, and head, and members were cut off, and carried to Edinburgh for exhibition, the foe who exposed them saying: "*This is the man who lived preaching and praying.*" Well might Scotland weep when so good and great a leader fell for the crime of *preaching and praying*. The banner, which fell from Cameron's dying hand, was caught up and borne aloft by the dauntless, devoted Cargell; and Cargell continued to raise the Covenanting standard in spite of hottest rage and keenest watches, and a reward of 5,000 marks on his head, preaching in solitary moor and mountain fastness to the fearless few who dared to follow, until, by the aid of an informer, the villan-hearted Bonshawa seized and brought him to trial. He was condemned, and died on the scaffold in the full possession of the joy of martyrs. "Oh," you say, "was there *no opposition* offered to such scenes of tyranny and cruelty?" There was. Exasperated by persecution, and goaded by the remembrance of their many wrongs, the Covenanters put to the sword some of their persecutors in self-defence. The also rose and fought the ill-concerted battles of Pentland and Bothwell Bridge; but terrible was the vengeance which succeeded. Many were put to death without investigation or trial, while hundreds were sent to the Bass, or hanged upon the cross of the common highway, or sold for slaves; but verily there is a God that judgeth in the earth, and he hath said, "Vengeance is mine," and "I will repay." The heads of the persecutors came not to their graves in peace. It is not without an intelligible purpose that retribution follows closely the heels of oppression; it shows us the strange affinity between crime and punishment. Friar Campbell died raving mad. Guerson expired in fearful tor-

ments. The Earl of Rothe's death-bed was so remorseful that he sent for one of the banished ministers to comfort and pray with him, though the good man's prayers could not be heard for the fearful groans of the dying man; and the Marquis of Hamilton remarked, as he left the room in tears: "This is fearful work; *in life we persecute these men, and in death we call for them.*" Sharp, after *eighteen years of bloodshed*, fell at Magus Moor *by an act of wild justice.* Claverhouse died unregretted, and his name is held in execration to-day. And last of all, Charles himself died also, February 6th, 1685. It was said he died of *appoplexy*, but *suspicions of poison linger.* Yet still the work of persecution went on with fiercer sweep. James, the brother and successor of Charles, was *cold, crafty, cruel, an avowed Papist.* He was the last and most bigotted of the ill-fated Stuarts. On reaching the throne, his remorseless, vindictive hand was at once stretched out, like another Herod, "to vex certain of the Church." With his brief reign commenced the last and bloodiest persecution, termed *the killing time.* Every instrument of torture, that practised hands and savage natures could invent, was used. The west and south of Scotland became a field of blood, and if the days had not been shortened, O God, who could stand? James Renick, the Covenanting leader after Cargell, was seized, chained, and imprisoned. His handsome person, frank manner, rare talents, and devoted piety moved even his enemies to pity; but because he would not recant, he was executed at the age of 26—a worthy successor of ancient and heroic sires. Alexander Shields then caught up the banner and bore it aloft in the perilous path of duty, and though jealously watched, and hotly pursued, he bore it on, and on, till the night had passed, and the light of morning dawned; but while Shields escaped, Archer, and Russel, and Law were hanged up to die. The much-loved and venerable Baillie was also rudely taken from his dying bed, and brought to trial in his dressing-gown, the infamous MacKenzie still prosecuting. Baillie was condemned, like his Master, amid *confessed innocence*, and he was hastened to a martyr's crown, while his body was cut up for dispersion. Others less famous were daily seized and put to a cruel death. A woman, for sheltering a friend in her house, was taken and cast into a pit, swarming with reptiles; another, for aiding her husband's

escape, had matches tied between her fingers and set on fire, until she died of the torture. Others were crowded, without distinction of age or sex, into loathsome dungeons to perish of disease or plague. Others were cast into the foaming torrent to choke and stain the stream, and so fearful did the storm rage that already above *eighteen thousand* had suffered in the last epoch of the revolution, while only about *sixty of the ejected ministers* remained to gaze upon the mournful wreck. And must the storm rage on, while men forget their manhood, and women their tenderness in that strange transformation—the human turned into the brutal? Must road, and street, and field, be ever saturated with blood, to appease the vampire appetite? Must the home ever be desolate, and the sound of psalm be ever silenced by the yell of the fierce blasphemer? Will not blood quench the thirst for blood, and the wailed cry appall him who is flushed and drunk with murder? Must the tempest of cruelty linger till the last saint is martyred and crowned? And I heard a voice from under the altar crying, "Oh, Lord God, how long, and let it repent Thee concerning Thy servants?" And God arose in his kindled anger and smote the persecutor, and scattered the people that delighted in blood, and the grand revolution of 1688 brought calm, and tranquility, and peace.

As I gather profitably around me the memories of the Covenanting struggle, I have this firm and enlightened conviction, that *State Churches are an evil*, no matter what the name, or form of government and worship—whether Episcopalian, or Presbyterian, or Congregational, or Methodistic. A *State Church is a great mistake*, opposed to the plain teachings of God's Word, contrary to the spiritual nature of true religion, and averse to the power and life of Christianity. It is a daring mockery of the spirituality of God's Church, and the divine energy of truth, for the heads of any nation to meet and summon before them Plato, and Confucius, and Mahomet, and Christ, and elect one as the author of a national religion. The question of religion is emphatically personal and spiritual; and more, it is not *the whole Church*, only *a sect* that men seek to establish, so that *party*, not *Christianity*, is the subject of struggle; and no man has any right to compell me to be of a sect from whom I intelligently and conscienciously disagree; nor has he any

right to strip my furniture, or auction my bed, or sell my Bible to maintain a denomination or sacrament which I do not hold. Such a practice of making opinion compulsory is *a relic of the worst barbarism*, and as I mark the persecutions that disgraced the history of the Covenanting period, and see that cities were sacked, and property confiscated, and lives massacred, under the pretence of honoring God, I see the necessity of writing upon every nation's banner the motto of the great Italian statesman, "*A free Church is a free State.*" And as I further gather up the lessons of counsel and sacrifice of the Covenanting struggle, and rise above the current of dogmatism and polemical crusade, I cannot, I will not forget my humble tribute to the heroes of the past, to whom we owe so much. They sowed the seed of which the harvest waveth now, amid unfriendly watches and fierce opposition and trials many. They bore their heroic witness, and scattered wide the principles under whose lingering charities the beggar and the exile may freely worship God. *Don't* talk to me of your conquerors who have climbed up to a niche in the temple of fame, because of some act of physical daring or the shedding of gallant blood. Decorate them with stars, install them in the gallery of the illustrious dead, if you will. We have heroes here, higher than the proudest warrior; for they are *owned of God and crowned in heaven.* I am not indiscriminate in my admiration of the Covenanters. There were exceptionable points in their character and career. I should have studied their history in vain, and their human nature very superficially, if I had seen no infirmities and weaknessess. There were at times the workings of unsanctified passion, the fumes of fanaticism, and the presence of revolutionary insolence; but these defects, created chiefly by the age and situation, compared with their virtues, were only as spots on a fragrant flower, or specks on a summer sun. These men might have had too much ruggedness for the effeminancy of this generation; but they were in the true succession of apostolic and saintly labors of the universal Church of Christ; and we should never forget that to the endurance and fidellity of the noble Scottish Covenanters we owe much of the freedom and religious blessings of to-day. With such feelings you will not hesitate to join the pæan of one of Scotland's proudest bards over a martyred Covenanter's grave :—

I stood by the martyr's lonely grave,
Where the flowers of the moorland bloom,—
Where bright memorials of Nature wave
Sweet perfume o'er the sleeping brave
In his moss-clad mountain tomb.

And the vision of other days came back,
When the dark and bloody band,
With the might of a living cataract,
Essayed to sweep in their firey tract
The godly from the land.

When Zion was far on the mountain height,
When the wild was the house of prayer,
Where the eye of eternal hope grew bright,
O'er the saint arrayed in the warrior's might,
For his God and his country there.

When the barbarous hordes, as they onward rode,
By the wild and rocky glen,
Have heard, when away from man's abode,
A voice that awed like the voice of God,—
'Twas the hymn of the fearless men.

For the sunless cave was the martyr's home,
And the damp, cold earth his bed,
And the thousand lights of the starry dome
Were the sun of his path, while doomed to roam
O'er the wilds where his brothers bled.

When the clang of the conflict rung on the heath,
And the watchword of freedom rose
Like the tones of Heaven on the saint's last breath
Far o'er the battle notes of death,
As he soared to his last repose.

The lover of freedom can never forget
The glorious Covenant band:
The sires that on Scotland's moorlands met
Each name like a seal on the heart to set,—
The pride of that brave old fatherland.

LECTURE V.

WILLIAM OF ORANGE.

HOLLAND, from "hollowland," or Netherlands, from neitherland, as its soil was almost fluid, was originally a wild morass, lying partly below the level of the ocean at high tide, and subject to frequent inundations by the sea. A delta, formed by the deposit of many centuries, from its three great rivers, the Rhine, the Meuse and the Scheldt, ultimately permitted this meagre orphan to become habitable by man. But no one who had ever read of the great bravery of the Island of Batavia, in the two-horned Rhine, and the remarkable honors bestowed by the Roman conquerors on the Batavia cavalry—Cæsar's bodyguard; no one, who could believe all that the crude historians of that age said about the people, whom even Rome honored with an alliance, could for a moment guess that that small country of twelve provinces, containing about 120 square miles, with a population of 3,000,000 of people, could wage a successful warfare with the greatest military despotisms of *the sixteenth and seventeenth centuries*; become, during the centuries of terrible political and religious commotions, the land of freedom, and offer to the persecuted of all countries an asylum and a home; that this spongy land, which human beavers had forced into fertility and intersected with canals, should be unconsciously educating itself, by its struggle with the angry sea, and the still more cruel despotism of civil and ecclesiastical tyranny, to become the cradle of free citizenship, the vigorous defender of constitutional self-government, and in due time to give to England a great prince and deliverer to supersede the stipendiary Stuarts, and thus fill the throne of England with a great name, and give permanence and glory to the

kingdom and its liberties, as it did in the person of William III.

William of Orange was born November 4th, 1650. His mother was the Princess Royal of England, daughter of Charles I. His deceased father—having died the day before—lay in state in an adjoining room at the time of the birth of his son. No one could have been born into the world under more painful circumstances. On his father's side, William was descended from the House of Nassau, and could boast to have sprung from a noble and wealthy line of German princes. His great-grandfather, WILLIAM THE SILENT, was the hero and founder of the Dutch Republic, though it was his grandfather who received the acknowledgement of Dutch independence. William was a weakly, delicate child, and when only three years old, the States of Holland passed a decree excluding him from the office of Stadt-holder, or chief magistrate, though the Republic owed its independence to the bravery and martyrdom of his ancestors. In 1660, when on a visit to the English court, his mother died of small-pox; and at the age of *ten* the orphan boy was left to the guardianship of his grandmother Amelia, and De Witt, the famous Dutch statesman. To them he owed much of his education and principles. The year his mother died, the king of France seized the city and principality of Orange, his patrimonial estate, and trampled upon the rights of William and the citizens. What mean and contemptible theft, to rob an orphan child simply because he was powerless! Can you wonder that such base covetousness inspired Hannibal-like resentment and that he hated and punished France to his dying day? The rulers of his own country were also severe on him. At *fifteen* they removed him from all his attached and devoted domestics, and tried to get him to leave his palace at the Hague; but he resolutely replied: "Tell the States that my ancestors and myself have lived here so long that I am unwilling to go, and *will not, till forced.*" Under this treatment, his health and emotions gave way for a time, but in this day of adversity he learnt the coolness, the self-repression, the secrecy, the tact, and arts of diplomacy in which he afterwards so greatly distinguished himself. Dark, indeed, were the ways he was compelled to tread during his orphanhood and minority. Fierce were the fires in which the pure gold of his principles were tested,

but the glory was all the brighter for the gloom through which it passed; the victory was all the grander for the struggle that it cost. Entering, as a boy, into a night of terrible trial, leaning upon the orphan's Father, he came forth a man and a prince at the breaking of the day. William never became a great scholar. He was essentially practical a man of business, a warrior, a statesman; and in these he unquestionably excelled. He was also a Protestant of the most pronounced type, a decided Calvinist. Circumstances forced him early into the field of battle, and the arena of politics. The ruin of the Republic seemed imminent, through the invasion of Louis XIV. of France—the most powerful monarch of his age. William, though young, could not witness the ruin of his country without a struggle. When Buckingham told him that his cause was hopeless, he nobly replied: "There is one way in which I will never see my country ruined; *I will die in the last dyke.*" But in spite of every difficulty his fortunes rose. The mass of his countrymen appreciated his courage, his talents, his great efforts for the good of the fatherland, and a wonderful reaction in his favor set in. At *twenty-one*, in a day of gloom, and terror, and national invasion, he was chosen commander of the forces. Soon after he was reinstated Stadtholder, with all the honors and powers of his ancestors. At *twenty-three* he was in the field of battle, contending bravely against overwhelming odds, and though he was sometimes defeated and meanly betrayed by his uncle, yet, against the very flower and chivalry of France, he won renown and admiration, and became the head of a coalition which contended with honor against some of the greatest generals of Europe. After a desperate conflict, William's abilities were acknowledged by the first marshals of France, and the integrity and independence of Holland was conceded, so that the fatherland was saved. While thus struggling for self-existence against the oppression of France, an incident occurred which showed the purity and excellence of William's principles. In August, 1674, bad news came from Vienna, about the persecution of the Protestants of Hungary. Eighty of their pastors had been summarily arrested and sent to the galleys at Naples. Their case was represented by M. Turretin, of Geneva, to William, who was almost the only Protestant ruler of Europe at the

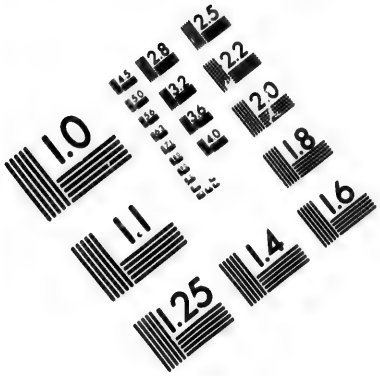
time. William at once ordered Admiral De Ruyter and his Dutch fleet to act with energy at Naples, on behalf of the oppressed pastors. The remonstrance of Holland was successful, and the Hungarians were released, placed on board the Dutch vessels, and taken to Holland, where they were generously received, and supplied with means by William until they settled as pastors, some in the Low Countries, and others in England.

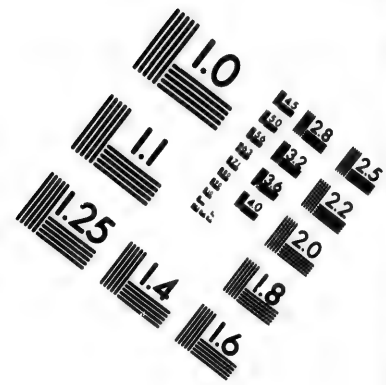
In the fall of 1677, William came to England for a treaty and a wife, and, after some delay and vexation, gained both from his reluctant and pleasure-loving uncle. The lady he had the honor to wed on his *twenty seventh birthday*, was the Princess Mary, the eldest daughter of James, Duke of York. As the reigning monarch, Charles II., had no legitimate children; his brother's, next after himself, and his brother, were the heirs to the English crown, so that the lady William married was his cousin, the Princess Royal of England, and heir apparent to the British throne. By this, he placed himself in direct and close alliance with that crown and people, which he was destined to honor and serve. Mary was a true Protestant, and became a noble wife. Married at the age of sixteen, she was handsome, intelligent, and of good disposition, but her education was limited, and he had little knowledge of the laws and constitution of the country over which she would one day reign. William did not at first find in her a suitable companion, or domestic happiness, owing to disparity of age and difference of taste; and tale-bearers aggravated the girlish difficulties. But Mary gradually cast off her girlish jealousies, and bore herself with true womanly meekness, and patience, and devotion, until she won her husband's gratitude and confidence. At length through the agency of Burnet, her chaplain, a perfect understanding was reached, and Mary learned the only remaining cause of William's discontent—*her priority to him of claim and position as the heir apparent of the British throne.* As his wife, Mary had promised to obey her husband, and it never occurred to her that that relation might be inverted. When the point was shown to her by Burnet, she declared her affection and submission to her husband. Burnet urged her to take time to consider the important point. She replied: "I want no time for consideration. Tell the

prince what I say, and bring him to me." When Burnet brought the prince into her presence, she said to him: "I did not know till yesterday that there was such a difference between the laws of England, and the laws of God. I now promise you that you are the head and shall always bear the rule, and while I observe the precept which enjoins wives to OBEY their husbands, I ask that you will observe that which enjoins husbands to LOVE their wives." Precepts which both nobly followed from that day to their mutual happiness and honor. For a time, leave the prince in Holland actively sustaining the cares of state, while you trace the course of events in England that led up to the Revolution.

THE BRITISH CONSTITUTION.

It is necessary for you to glance at the leading features of the British constitution that you may decide how far the Stuart king's respected it, and whether or not they merited the fate that overtook them. Some have felt and taught that there is —or was previous to the Revolution of 1688—no such thing as a British constitution, because it was not codified, and found in full written form like the constitution of the United States. But to this we reply, that from the earliest periods of British nationality right down through there were certain great leading principles which were expanded and developed with the progress of society, and advancing civilization, and intelligence; in substance and spirit essentially the same. These principles took the form of charters, or Bills of Right, at several distinct epochs or crises of national history, and so are variously named and dated as the MAGNA CHARTA of John, 1215; the PETITION OF RIGHTS of Charles I., 1628; the BILL OF RIGHTS of William III., 1689. These several great constitutional compacts solemnly entered into between the subjects and the sovereigns you may view as leading scenes in a long and complicated drama. But every man of unbiased judgment will admit that in the first, and from the first, the foundations of our freedom, and rights, and institutions were imperishably laid. There you see that the government of the country is by an hereditary sovereign, ruling with limited powers, bound to summon and consult the national parliament; that without the sanction and vote of parliament no tax can be imposed, and no law made, altered or repealed





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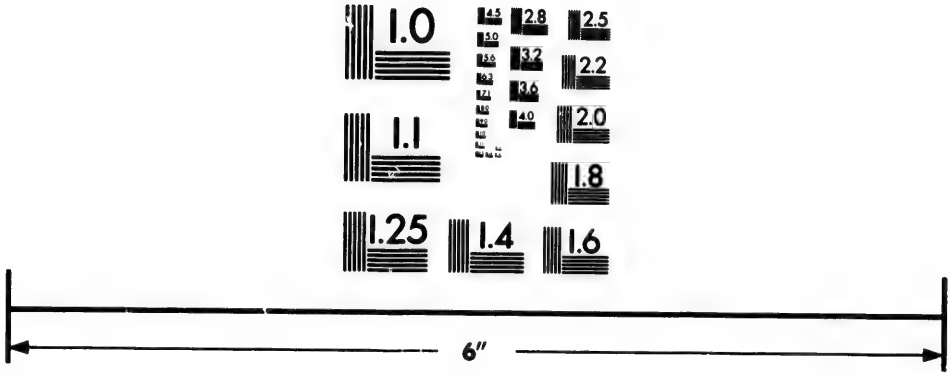

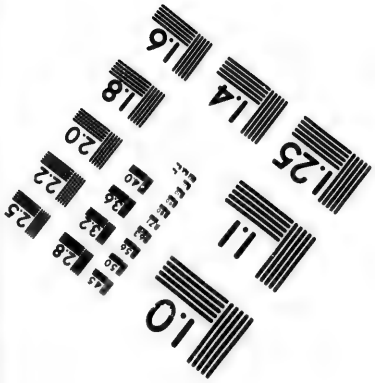

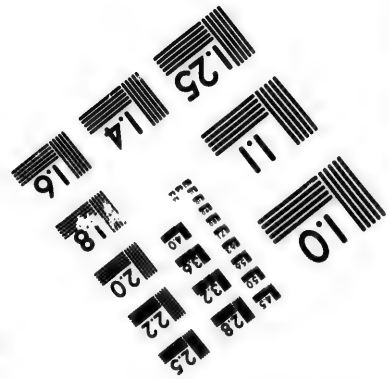

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that no man may be arbitrarily fined, or imprisoned, or punished, except after a lawful trial (trial by jury); that justice shall be neither bought nor sold; that all men are equal in the eye of the law.

THE STUART KINGS.

That the Stuart kings openly, and persistently, and arbitrarily sought the overthrow of this constitution, no impartial and candid reader of English history can deny. Violating their own coronation oath, they resolutely endeavored to accomplish the ruin of the constitution and the nation. But for the Commonwealth, and the Revolution, and the providence of God, they had accomplished it to the full. James I. was a tyrant, a coward, and as full of conceit as he was intolerant in spirit. Charles I. was polished, superstitious, despotic, and utterly unreliable. Charles II. was an unprincipled profligate in life, and a Roman Catholic in death. James II. was bigoted, insolent, arbitrary, cruel, malignant, and without principle. The whole House of Stuart were party men, biased by extreme partizanship. Instead of coming to the throne as wise and enlightened rulers, to reign over a great, free people with toleration and impartial justice, they came to the throne, blinded with prejudices, biased by the most absurd principles, to exercise arbitrary power. It does not alter the fact, to say that they were conscientious in their aggressions on the constitution; that they believed themselves entitled to the powers they attempted to exercise; that while invading the nation's rights, they imagined themselves concerned only in the defence of their own; that their principles were espoused by a strong party, both in Church and state. They were not less aggressors on the constitution, nor did it diminish the necessity of opposing their attempt at absolute power. Had they been permitted to establish the maxims and practices of an absolute monarchy, as they desired and claimed, England would have been a by-word abroad, and a slave at home; for the doctrine which they tenaciously held, and offensively paraded, of unbounded royal prerogative reduced the privileges of parliament to a mere permission and toleration of the crown, and the rights of citizenship of no mean country to the caprice of unscrupulous despots. James II., who occupied the throne of England at the time of the Revo-

lution, inherited all the worst features of his predecessors, and exceeded them in violence and ostentation. Even Hume, a strong partizan of the House of Stuart, confesses that James' short reign consisted of a series of illegal and imprudent attempts against whatever was most loved and revered by the nation. James, as the subsidized hireling of Louis XIV, made that powerful and unscrupulous despot his model, and sought to make the parliament of England mere recorders of his decrees, after the type of his royal patron of France. The circumstances of the period, when he came to the throne, favored the advancement of arbitrary power. The late king had succeeded in humbling the popular party, and removing or putting to death some of its leaders. The charters of the great cities and towns had been changed to meet the royal will, and make their representatives the mere nominees of the crown. The judges were selected by the king, and held their offices at his pleasure. The unhappy insurrections of Monmouth and Argyle had been crushed, and the victims savagely punished by judicial monsters, like Jeffreys, "the butcher of the bench," of whom the king himself said : " He hath no learning, no sense, no manners, and more impudence than ten streetwalkers." The University of Oxford had, at the demand of the king, decreed, on pain of infamy here and damnation hereafter, *the doctrine of divine right and passive obedience.* Daniel Defoe records that he heard publicly preached from a London pulpit, "that if the king demaded the subject's head, and sent his messengers to fetch it, the subject was bound to submit, and, as far as possible, facilitate his own decapitation." That was divine right and absolute power with a vengeance Added to this, the king had a disciplined army of 20,000 men, and the pledged support of the most powerful monarch of Europe. You cannot wonder that James, in this situation, would not suffer the mockery of constitutional limitations, but openly assumed the right to dispense by royal prerogative. In this spirit, he sought to establish the court of High Commission. He expelled the fellows of Magdalen College, Oxford, because they refused to elect, as their president—in violation of law—a Roman Catholic nominee of the king. He levied duties, and collected taxes, without the consent of parliament. He dismissed parliament, at his caprice, when they refused to sanction the restoration of Roman

Catholic supremacy. He sent the Earl of Castlemain to Rome, to re-establish relations with the Papal See, though the laws declared it seditious. He received the Papal nuncio with great pomp, and, when reminded that it was contrary to law, replied: "*I am above the law*" He abolished a number of statutes by his DECLARATION OF INDULGENCE, in defiance of parliament and charters. He prosecuted seven bishops, as libellers, for presenting to him a petition, respectfully refusing to publish an illegal order. His aim was clear—to lay the nation's faith at the feet of the Pope, and to lay the nation's civil liberties at his own feet. Providentially, James was too rash and imprudent to succeed. For a time, there was an apparent submission to the royal will, but the heart of the nation was true to its charters, and its hatred of the Papacy. As men became aware of the nature of the crisis, they united grandly for the salvation of the nation's faith and freedom. Notning can exceed the disinterested and self-denying heroism of the Nonconformists of that day, led by such men as John Howe, Richard Baxter, and others. Offered a liberty they so justly deserved at the hands of the king, as the price of sustaining the Declaration of Indulgence, they might have reasoned; "Why should we be conservators of the constitution? It has taken no thought or care for us, but instead has thrust us out as mere pariahs. It denies us even the right to exist, and has spared no effort to accomplish its wicked designs. We owe it nothing but fines, and confiscations, and prisons, and pillaries; spies by whom our very houses are watched; informers who fatten on the profits of their perjury against us; and gaolers who rejoice to make us the victims of their brutality. To assist in the continuance of this system of oppression, in opposition to the king, is to ask too much. Let us trust to the mercies of the king and assist him to abolish this infamous Test Act. What if the king does override the law, he will give us the justice the parliament has so long withheld, and we shall be entitled to the honors and emoluments of office as well as others." But these sturdy Protestant patriots would not accept the proffered boon at the price of law and constitution, and were content to accept disabilities for themselves, rather than see their country dragged farther into bondage. Some hope was entertained that a little patience might end the fated dynasty, and

give them their own Princess of Orange as their sovereign, but even this hope was blighted on June 10th, 1688, when the queen, James' second wife, Mary of Modena, presented the king with a son. The country was now threatened with the succession of a Popish king; and with the memories of the infamous Mary, and the example and persecuting excesses of James, you cannot wonder that every true Englishman longed to save his country from a repetition of such calamities. All delay must now cease. The time for action has come, unless England would sink even lower into falsehood and stagnant putrescence and loathsomeness. On the last day of June, 1688, (the day of the acquittal of the seven bishops) the ever-memorable invitation of England was sent secretly to William, Prince of Orange, signed by the noble Lords Danby, Devonshire, Shrewsbury, Lumley, Russell, Sidney, and the Bishop of London, and with them, men of all ranks and parties cordially united. William, apart from his alliance with the English crown, had proved himself worthy of the confidence placed in him. His great generalship, his able statesmanship, his deep and passionate devotion to the cause of civil and religious liberty, eminently fitted him to champion the popular cause. William set himself in great earnest to prepare for the expedition, and respond to the invitation of the people of England. His preparations were at first concealed, and then open. All classes at home aided him by loans, and in every way possible, to expedite his equipment. October 16th, everything was ready. The prince took solemn leave of the States, amid general grief. He affectionately committed the princess to their care and protection, and then proceeded to the place of embarkation, and entered upon the perilous enterprise that was to bring him so much anxiety and glory. His fleet consisted of 52 men of war, 25 frigates, 25 fire-ships, 400 transports, 15,000 soldiers, 6,000 horses, and 30,000 muskets, with Marshal Schomberg next in command. On the topmost of William's vessel floated the UNION JACK, bearing the inscription: "THE PROTESTANT RELIGION AND LIBERTIES OF ENGLAND." He left harbor on the 19th, but during the night a violent storm did him some damage, and he returned to port to wait and repair. The news soon reached England that the Dutch fleet was wrecked; James was beside himself with joy. He believed

all the false rumors of disaster that were circulated, because the *host* had been raised in the Roman Catholic Church for seven days. But November 1st *the Protestant wind*, so long prayed for, began to blow, and the prince again sailed for the English coast. Dartmouth, who with the English fleet, was appointed to watch and intercept the Dutch fleet, had to remain in Portsmouth; for the wind, so favorable to William, was unfavorable to him. William at first made as though he would go north, and land on the eastern coast of England, and the English army was signalled to move north with all speed, when William suddenly tacked about and ran before the fair Protestant wind down the English Channel into Torbay, which he reached November 4th. He landed his troops and equipments, November 5th, 1688, amid the loud demonstrations and hearty welcome of those sturdy Devons; and soon both Dutch and English mingled in a thanksgiving psalm and prayer to the ALL-GIVER. William marched, unopposed, to Exeter, where he waited for the proofs of the nation's devotion to him and the cause. The common people flocked by thousands to his standard; but William's patience was much tried by the hesitation and slowness of the nobility. At length a few came over, then more, and then they began to flock daily into his camp. Plymouth surrendered to William without a shot—then other places followed the example. William was anxious to avoid battle. He came to win, not to conquer; to conciliate and serve, not to fight the English people; and so he carefully avoided a battle which might wound the English pride, or imperil his own safety. His course was wise. His manifesto drew the heart of the English nation to him. Soon, James' army at Salisbury was so reduced by desertions, he dared not risk a battle; for even Churchill, his great captain, and Prince George, his son-in-law, had deserted to the Prince of Orange. In this plight the king fled to London, and in consternation summoned all the peers he could find, and begged of them to aid him by their counsel and influence. Some reproached, and others advised him. Amid counsels so painful and humbling, the king felt ill at ease, and adjourned the council until the next day, but with the distinct pledge that a general parliament should be immediately called, for which he caused the writs to be prepared in their presence. He retired to his room, but arose at

midnight, destroyed the writs, took the great seal, went to the bank of the Thames, where a boat was waiting for him, and while crossing the river, flung the great seal into the water, and fled to Feversham, Dec. 10th. He was arrested, discovered, and brought back to London; but on the 18th he again fled to Rochester, with the connivance of William, and on the 23rd left England, and landed in France the last day of the year. For a few days, while London was without a king, mob law, to some extent, prevailed. The Roman Catholics were molested, and, in some cases, plundered. In the fray, Judge Jeffreys, carefully disguised, was seized at a Whapping ale house. The wonder is that he was not lynched. He was carried before the Lord Mayor, amid wild shouts for vengeance, while he, in terror, shrieked out: "For God's sake keep them off; keep them off." Committed as a prisoner to the tower of London, while there, awaiting his trial, a friend sent him a present *for immediate use.* It looked like a barrel of oysters, of which Jeffreys was very fond. "Ha!" said he, "I have some friends left yet;" but, when he opened the barrel, he found *a rope.* All difficulties being removed, William entered London in triumph, December 18th. The day after his entry, when all classes thronged St. James' palace, to congratulate him, Maynard, the oldest lawyer of his time, at the ripe age of ninety years, presented his compliments; William remarked to him: "You must have survived all the lawyers of your time." "Yes, sir," replied the old man, "and but for your highness I should have survived the laws too." William at once assembled the Lords, temporal and spiritual, and all the members of the late reign, with the municipal authorities of London, and, at their advice, assumed the provincial government. He then summoned a regular parliament, who met January the 22nd. On the 28th the great vote passed, declaring the throne of England vacant. A final resolution was passed, declaring William and Mary king and queen of England. February 13th, 1689, William accepted the crown amid the rejoicings of the both houses of parliament and the nation. On taking the throne, William III. issued writs for a regular parliament, whose first great act was to pass the BILL OF RIGHTS. By that bill England's liberties were secured, the Revolution accomplished, and

England became once more a name of power, and a land of freedom.

IRELAND.

Some have blamed William for not giving earlier, and more decisive attention to Ireland, suffering, as it was, at the time, from the most lawless and brutal tyranny under the administration of Tyrconnel. The Earl of Tyrconnel, Richard Talbot, (lying Dick), descended from an old Norman family, long settled in Leinster, Ireland. In youth he was a noted sharper and bully. In after life he won and retained the royal favor by the basest intrigue and falsehoods. He affected the character of an Irish patriot, but, like some others of his countrymen, he took care that his services were well paid. Under a show of levity and wit, he was a cold, crafty schemer. This was the man that King James had made Lord Lieutenant of Ireland, and to whom he entrusted the scheme of Roman Catholic ascendancy, and the separation of Ireland from the English crown, under French protection. To this man Ireland owes one of the most bloody, cruel, and devastating wars ever waged. William, advised by eminent men, opened negotiations with Tyrconnel, hoping to tempt him to surrender to the regime. Tyrconnel, after some hesitation, was forced by the Irish people to break off negotiations with England, and send an urgent invitation to James to come at once to Ireland, under French protection. James, assisted by French money, accompanied by French generals and ambassadors, and English refugees, and escorted by a French fleet, soon made his appearance in the harbor of Kinsale. He landed March 12th, amid the enthusiasm of the Roman Catholic population; James learned that his cause was prosperous in the south of Ireland ; that the Protestant population had been disarmed and ruined, and that in the north alone, a few held out a little longer. James proceeded to Cork, and was received with military honors by McCarthy, who held the chief command in Munster. He then proceeded to Dublin, the capital. His journey was slow and difficult. The country, naturally rich and beautiful, was then a desert; even the towns were partially abandoned ; the country mansions were destroyed, and the flocks and herds plundered. The Protestants had been forced to fly, and industry and

capital had fled with them. At Dublin, a great effort was made to give James a grand reception, and he was hospitably received at the vice-regal palace. The *host* was raised, and a *te deum* performed in honor of his arrival. The next day, March 25th, the king held a council, and dismissed the only remaining Protestant judge from the Irish bench, while two Roman Catholics and the French ambassador were sworn in as privy councillors. James then issued a proclamation, convening an Irish parliament, which met at Dublin, May 7th. With the writs, Tyrconnel sent letters to the returning officers, naming the persons whom he wished to see elected, so that of the 250 members who took their seats, but 6 were Protestants. Of all the parliaments that ever met in the British Isles, this surpasses them all for ignorance, for audacity, for uproar, for spoliation, for injustice. The Act of Settlement was repealed. An Act annulling the authority of the English parliament over Ireland was passed. Then followed confiscations and proscriptions on a large scale. The tithes were transferred to the Romish clergy, and estates, amounting to about *ten million acres*, divided among the members of parliament, and the Irish gentry. Such was the Irish parliament that sat for ten weeks at Dublin; a parliament that has served to convince all unprejudiced men what Romish supremacy means. Between his council and his parliament, James had no easy task. The English and Scotch refugees wished to make Ireland a tool for the restoration of James to the British crown, while the Irish party, with Tyrconnel and the French ambassador, wanted to make James a tool for the separation of Ireland, and for making it a French province at the feet of Rome. James was urged to go north and place himself at the head of the army operating there. He went part way, was alarmed by a message of the arrival of English troops, turned round to go back, when he was again encouraged by another message to go forward to meet his army. The country through which they travelled, notwithstanding its natural fertility, was perfectly wasted by robber bands. Some of the French officers compared it to the Arabian desert. In the north of Ireland, the interest centered in two points where the flower of the Protestant population, the bravest of those who yet remained of their race and faith had fled to make a last heroic stand.

ENNISKILLEN,

though the capital of the county of Fermanagh, was then a small place of about *eighty houses* clustering around an ancient castle. It was built on an island surrounded by the river which joins the two beautiful lakes of Lough Erne. The inhabitants were Protestants, descended from the English colonist. Having received information that two companies of Tyrconnel's soldiers were to be quartered on them, the people of Enniskillen resolved to resist them. Yet how were they to defend themselves with only ten pounds of powder, and twenty old guns, and very feeble walls. They sent an urgent message for the gentry and people of the district to come to their assistance, and in a few hours three hundred men were by their side with arms and supplies. Tyrconnel's soldiers were at hand with an armed and lawless peasantry following. The little Protestant band came forth to meet the intruders, and presently put them to flight ; and such was the terror of the soldiers and camp-followers that they did not stop running till they had left thirty miles behind them. Elated by their victory, the little community set to work vigorously to arrange for the government and the defence of Enniskillen. Gustavus Hamilton was appointed governor, and took up his residence in the castle. Trusty men were drilled and armed, and smith's busily employed to furnish substitutes for swords and guns.

The Protestants from Munster, Connaught, and Cavan, migrated *en masse* to Enniskillen. Whole towns were left without an inhabitant, while, through mud, and storm, and floods, might be seen men, women, and children, half famished, pressing to the little town for shelter, and there they found it, through long and fearful months of suspense. Though the number of fighting men at Enniskillen never exceeded *four thousand*, they waged a vigorous war against the marauding savages, encountered large bodies of regular troops on six different occasions, amid the greatest privations and difficulties, yet they never lost courage or hope until July 30th, 1689, saw them conquerors at the battle of NEWTON BUTLER.

LONDONDERRY.

The chief interest centred in Londonderry. That was the largest place, and the greatest stronghold. The city of Derry

was built on the slope and summit of a hill, overlooking the river Foyle. On the highest ground stood the cathedral, which, during the siege, answered a three-fold purpose. On the tower a cannon was planted, in the vaults the stores were kept, and within the body of the church the people met daily to worship God. The city was surrounded by a wall of about a mile in circumference, with here and there guns mounted for defence. Altogether the means of defence would be deemed feeble by a besieging army. But into that city had gathered about *thirty thousand people*, refugees from the surrounding country who fled there, fainting with terror to find an asylum from the cruel soldiery and the still more cruel swarm of religious fanatics, who, urged by the priests and the greed of gain, went forth like a swarm of locusts to devour and to destroy. Among the people crowded together within the little fortress were *twenty-five ministers and about seven thousand fighting men.* They were MEN, these Protestant Anglo-Saxons. English and Scotch, Episcopalians and Presbyterians forgot all differences in their common danger and their common Protestantism. There in their last refuge of liberty the dauntless race turned desperately to bay and *held out during a seige of one hundred and five days*, amid privations and odds that have made it one of the grandest chapters of heroism recorded in history. Turn aside and see this great sight for a little while. The Earl of Antrim had received orders from Tyrconnel to march with his army and take possession of Londonderry. The people were alarmed and urged resistance. The governor was timid, and, with the Romish council that had been forced upon the city, wanted to surrender. Antrim's troops were drawn up on the opposite bank of the Foyle, and a detachment of the army crossed the ferry and presented themselves at the city gate, demanding admittance. At that moment *thirteen young apprentices* flew to the guardroom, armed themselves, seized the keys of the city, rushed to the ferry-gate, and closed it in the face of the officers, while James Morrison, from the wall, advised the intruders to leave. But they remained before the gate in consultation till they heard him cry: "Bring a great gun this way." They then hastened to rejoin their comrades on the other side of the river. Presently the whole city was armed, the gates were closed, and sentinels faced the ramparts, and Antrim retired with his army

to Coleraine. The resistance of Derry fearfully irritated Tyrconnel, who cursed his wig as usual. He then tried to win the city by the persuasion of poor, ill-fated Mountjoy, and failing that, the Lord Lieutenant sent a larger army to crush Derry. Richard Hamilton, with his army and camp-followers, halted a few miles south of the city, hoping that the mere sight of the Irish army would terrify the garrison into submission, but they were soon undeceived. Robert Lunday, the governor, wanted to surrender the city, and was in secret communication with the enemy. When Colonel Cunningham, who had been sent out from England with two regiments to reinforce the garrison, anchored in the bay, and with some of his officers, went on shore to confer with the governor; Lunday dissuaded him from landing his troops. "The place," he said, "cannot hold out." To this advice Cunningham and his officers agreed, and re-embarked for home. Historians have differed about Lunday, whether he was *a traitor or a coward, I think that he was both.*

The Irish army, with King James himself at their head, approached near the city to surround and take it. Lunday ordered that there should be no firing, but Major Baker and Captain Murray called the people to arms, while that aged minister, George Walker, stirred the people to bold resistance. Demosthenes declaiming against Philip, of Macedon, was not more eloquent than George Walker stirring the people of Derry to fight for faith and freedom. Right grandly the people responded to the old man, eloquent. James, confident of success, approached within a hundred yards of the southern gate, but he was met with a shout of: "NO SURRENDER," while a volley from the nearest gun killed a staff officer by his side. The king hastened out of reach of cannon. Lunday, who hid himself during the day, escaped by night in disguise with those on his side, and during the night an officer found the gates open and the keys missing. But that officer closed the gates, changed the password, doubled the guard, and saved the city. Major Baker was now chosen to the chief military command and George Walker to preserve civil order and to deal out the supplies. In a few hours every man knew his place and was ready at the call of duty. James, after waiting in vain for the surrender, sent a trumpeter to the gate to require the fulfilment of the governor's promise. The answer was, "We have nothing to

do with the governor, and will resist to the last." James, baffled and disappointed, returned to Dublin, leaving the French general, Maumont, chief in command. The besiégers now commenced in earnest to fire upon the city. Soon it was in flames in several places. Roofs and chimneys fell and the people were terror-stricken amid *corpse and debris.* The spirit of the people rose with their danger. A sortie was made under the command of Captain Murray and a severe battle ensued. Maumont and several of his officers and a large number of his troops were slain or mortally wounded, and Murray was saved by a number of his friends rushing from the gate to his rescue. Hamilton was again in charge of the Irish army. A fortnight later another sortie was equally successful. In June a desperate assault was made upon the city. The Irish army came on boldly and with a shout rushed for the walls. The conflict was severe, but after a fearful slaughter the army was driven back. Through that desperate fight the *women of Derry* were seen behind the walls handing water and supplies to the men. Nothing was left to the besiegers but to try the effects of hunger. Every precaution was taken to prevent food from being introduced into the city—every avenue was closed and guarded—the river was fringed with batteries, and a barricade was thrown across it. Several boats full of stone were sunk; a row of stakes driven into the bottom of the river and large timbers bound together and fastened to the shores formed a boom across the channel. Presently a cry was heard in the British parliament:—"Are those brave fellows in Derry to be deserted? a boom across the river! why isn't it cut?" A committee of enquiry was appointed. Lunday and Cunningham were flung into the tower, and an expedition for the relief of Derry was dispatched under the command of Kirke. June 15th, sentinels on the cathedral tower saw thirty vessels at anchor in the Bay of Lough Foyle. Presently the city was informed that Kirke had arrived from England with supplies. Hope gladdened the people of Derry. The distress was great; horse flesh was their only meat; tallow was dealt out sparingly; *the famine was fearful.* The stock of cannon balls had failed, and the place was supplied by brick bats coated with lead. *Pestilence* followed in the train of famine and privation, and Governor Baker fell among the victims. Yet Kirke, to his shame, lay at anchor inactive for six weeks, until

orders from England compelled him to move. July advanced and the state of the city became frightful. The inhabitants had been thinned by famine, and disease, and the besiegers fire, until the number of fighting men was reduced to *three thousand*, who were weak and exhausted. Yet the attacks were still repelled, and the breaches in the wall promptly repaired. Dogs, fattened on the blood of the slain, were luxuries and sold high. The scrapings of old bones were eagerly swallowed. The rats were hunted and devoured. Yet the people became sublime in their despair, and the note still sounded: "NO SURRENDER." July 30th. The provisions cannot possibly last over one day more. On the 31st Walker has dealt out the last supplies—*a half pound of tallow and a half pound of salted hide.* Faint as he was, Walker assembled the people for worship in the cathedral, where they had often met and earnestly addressed them on that last fearful night of the famine, and then pronounced the benediction of God over his starving people. The agony of that last terrible night is indescribable. But, *hark!* There is a movement on the water, followed by the crack of the boom. Has the barricade given away? Has relief come to the city at last? A shout from the Irish camp remind the citizens that the vessels have run aground in this fearful rebound, though the boom is broken. In a moment a broadside from the good ship Dartmouth stopped the yell of Irish triumph and protected the grounded ship. For hours in that dark night the citizens were in fearful suspense, but the tide is rising and the stranded ship floats again. The Phœnix and Mountjoy dash up to the quay and the shout goes up, "The supplies are come." The bells of the city rang out a peal of triumph, and famine stricken ones sat down to satisfy their hunger once more. But when the first of August dawned, the seige was raised and the Irish army were in full retreat. The walls of Derry are preserved, and a statue of Walker testifies to the people's gratitude and Walker's abiding fame.

To follow up the victories of the north, Schomberg was sent with an expedition against Ireland. He landed in Antrim in the middle of August with a force of 10,000 men. He expected to be joined by a little band from Derry and Enniskillen and by the regiments so long inactive under Kirke, but a succession of unforseen calamities paralyzed Schomberg's efforts. The Pro-

testant regiments from the north joined him and proved brave and true, but the English army were for the most part raw recruits, commanded by inexperienced officers, and ill-armed, ill-clad, and ill-housed. The Liberal vote of the English parliament had led Schomberg to expect a good army well supplied. Instead of that the army was robbed and poisoned by negligent and greedy officials, especially by Sholes, the commissary-general. Schomberg had, therefore, to do his best with such men and supplies as he had. He, however, took several important positions and marched as far as Dundalk. James, who was depressed by his disasters in the north, was now in despair at the prospects of facing an English army commanded by so great a general. But the danger, which unnerved the king, roused the Irish people, and urged by the priests and their hatred of Protestantism, they rose as one man, crying, "*Now or never.*" Avaux, the French ambassador, urged James to an infamous atrocity; *a general massacre of the Protestants*, but James shrank from the consequences of the horrible proposal, so that the Protestants escaped with imprisonment and the loss of all things. September 10th. James, with his Irish army of 50,000, marched to Drogheda to meet the Protestant army, but James and his French generals knew that raw Irish recruits, however greater their numbers, were not a match for a well disciplined English army. Battle was therefore avoided, and both armies remained on the defensive until forced into winter quarters. The next year, 1690, William determined to go himself over to Ireland. He therefore urged forward the preparation for the campaign with vigor, and carefully superintended the supplies, whilst Schomberg drilled his little army and prepared to join his master. June 14th. William landed in Ireland and was met at Belfast by Schomberg and his troops. He soon became very popular with his army, for whose comfort he was always anxious. Ten days after his landing, William marched with his combined army southward to meet the enemy. The country, though so desolated, struck William as a fine one, and he remarked, "This country is worth fighting for." As William advanced, James and his Irish army retired toward Dublin, until on June 30th, William came up to them at Donore, in the valley of the Boyne William's exclamation when he caught sight of the Irish army was, "I am glad to see you gentlemen." He carefully surveyed

the position of the enemy, on the southern bank of the river, and then alighted to breakfast with some of his generals on the turf. While at breakfast a group of horsemen appeared on the opposite shore. They were the chiefs of the Irish army, and soon discovered that the person breakfasting on the opposite shore was King William. They sent for two field pieces, which were brought, screened by cavalry, and as William rose to remount, both guns were fired at him. The first shot hit the horse of the Prince of Hesse, the second shot hit William on the shoulder. He sank for a moment on his horse's neck; the Irish yelled their delight and reported that William was killed. The news soon reached Dublin, and a ship started with the glad news to France. Paris was aroused at midnight by a courier, shouting the news. In an hour the streets were illuminated, the bells rang, the people feasted, and an effigy of the Prince of Orange was burned with a representation of the devil at his side, saying: "I have waited for thee for years." But William, as soon as his wound was dressed, rode around to inspect and assure his troops and prepare them for the morrow. July 1st, 1690, dawned bright and clear. There lay the two armies of 36,000 each with the river Boyne between them. The signal was given, and the English army dashed into the river. A shout rose from the Irish army, and they rushed madly for the battle. The English army pressed forward to the opposite bank. The Irish began to waver. Tyrconnel looked on in despair. His best officers were slain, or wounded, or captured. Schomberg and other brave men fell on the Protestant side, but William still rode on in front of his brave troops cheering them on to victory. The battle was short, sharp, decisive; the day was won. Two thousand of the Irish lay dead on the field or in the river, and about five hundred of the English. James fled to Dublin in dismay, followed by his flying troops. The capital was wild. The next morning James fled, and did not rest for fifty miles, till beyond the Wicklow hills. He pressed on to Kinsale, where he embarked on board a French frigate and sailed for France to be again the dependent of Louis XXV. Tyrconnel and the French generals soon followed suit. The baggage and stores of the defeated army fell into the hands of the conquerors, and presently Dublin opened its gates to receive William, and he was the acknowledged conqueror of Ireland.

The Protestants were at once liberated from prison and joined William on Sunday, July the 6th, in a service of thanksgiving in the cathedral. We need not follow Irish affairs into further detail. Tyrconnel's return and death at Limerick, the siege of Limerick, of Athlone, of Galway, the obstinate resistance of the Irish, the final victory of the Protestant cause under Ginkill, and the utter defeat and annihilation of the Irish army; are they not written in the Chronicles of the Kings of England? William's fame rose high in England and throughout Europe, and he returned to London in September amid the congratulations of the nation. But there, IN ENGLAND, he had much hard work to do and many difficulties to face. Traitors plotting for his overthrow or murder had their agents everywhere, while party feeling distracted the country. Many were extreme, many were false, so that the king had to encounter almost insurmountable difficulties of administration. The Anglican party mistrusted and opposed him. Though the Revolution had saved their Church from utter ruin, the Episcopalians favored James, their enemy, rather than William, their deliverer, because William was a Presbyterian, and he, with some of his counsellors, wanted to do justice to the nonconformists. But the Anglican Church could not make up its mind to renounce the luxury of persecution, forgetting that to attempt to check heresy by pains and penalties was only trying to cast out devils by Beelzebub the prince of devils. Consequently all the nonconformist got for saving their country in this great crisis, was a *Toleration Act* of the most imperfect and unsatisfactory character. They had to wait *one hundred and forty years* for the emancipation which the Revolution should have given them. So tried was William by the plottings, the intrigues, the dissensions, the ingratitude of the parliament and the Church that he once seriously contemplated laying aside his crown and retiring to Holland as the head of his little commonwealth, but he overcame the temptation, and in spite of all dangers and difficulties remained true to England and proved himself, though at times unpopular, a wise and impartial ruler. In January, 1691, William, with a splendid retinue, crossed to Holland, where he was most enthusiastically received. At the Hague was convened a great congress of nations over which William presided, and which he succeeded in welding into a powerful confederacy

against France. The following May, William sat out for his great campaign on the continent, accompanied by Churchill, afterward the famous Duke of Marlborough. Churchill's ability, and courage, and generalship, no one can question, but his avarice and treachery are an indelible blot on a great name. An important action took place that year and William returned in October. Three days afterward he opened parliament with a speech that was well received, and the supplies he asked for maintaining the war with France were readily granted. In March, 1692, William again sat out for the continent to command the confederate army. He had scarcely left England before a great plan of invasion was discovered; James, by the aid of France, was about to invade Eng and. The consternation of the queen and her advisers was great. The joy of the partizans of James was ill-concealed. Russel urged forward the preparation of the English fleet at Portsmouth, and William hastened out the Dutch fleet to join them. In May, the combined fleet, under Russel, encountered the French fleet. The place of rendezvous was La Hogue. There James, with 30,000 troops, was waiting to be escorted across the channel by the French fleet, under admiral Tourbille. When the French fleet appeared in sight, the line of battle was immediately formed. After a severe fight the French were beaten, and the English burned or destroyed their fleet in the sight of the army and guns of the forts. After this great naval victory of La Hogue, the invasion was at an end. Meanwhile William found his great ability as a diplomatist sorely tested by the jealousies and divisions of the confederate States. It is no small proof of his tact and statesmanship that he held them together for seven years till he had humbled and defeated France. During the summer, William fought the great battle of Steinkirk against the flower of the French army under Luxemberg, the first marshal of France. About 7,000 were slain on each side, while both held the same positions after the battle. Just then a great sensation was created by the discovery of an attempt to assassinate William, and the arrest of the would-be assassin, Grandval, a Frenchman in the employ of the chief minister of France. His confession proved both Louis and James parties to the infamous villainy. In October William returned home and soon after opened his parliament, again to wrangle and divide, the men out of office

envying and maligning those who were in, so that with the exception of a liberal vote of supplies for the war, and the founding of the *national debt by borrowing one million pounds*, little occurred. The next spring William again departed to the continent to hurry forward his allies and checkmate France. In July he fought the famous battle of Landen. Never was William's generalship and bravery more conspicuous. William returned home in October, but his parliamentary session was uneventful, except for founding the *Bank of England*. The campaign which he headed in 1694 was distinguished for the visible turn of fortunes against France, and the king returned to compliment his parliament and people on the prospects on the continent. But a terrible blow was in store for him. The queen was taken ill of small-pox. The disease that had robbed him of his parents was now to finish its desolations of his home. Mary was calm and resigned to the will of God. She committed everything to William's care and made her last effort to bid him an affectionate farewell, and then gently fell asleep in Christ, December 28th, 1694, passing in the prime of her life, and charm of her beauty, and splendor of her powers, to that crown which is incorruptible. William, who had watched incessantly by her bedside, was carried insensible from her room. He felt his loss keenly, and in that grief the nation shared. In a coffin of purple and gold she was laid in the chapel of Henry VII, Westminster Abbey. The king at once proceeded to erect Greenwich hospital as an abiding and worthy monument of one of the best of wives and queens. Dejected as he was over his irreparable loss, William went to the continent in the spring under a keen sense of duty. The campaign was brilliant and successful in his interest, and on his return home the nation applauded him. He dissolved parliament; the elections proved a signal success for the Whigs, and in favor of the king. Soon a *responsible ministry* was formed, another important step in the development of the constitution. It was followed by the *freedom of the press*, a boon of inestimable value. Again the land was startled by the discovery of a foul plot to assassinate the king; a plot whose malignant and cool blooded details show that it must have been presided over by a cabinet of devils. When you look at the failure of all these attempts, the saying of the old Calvinist preachers, so often sneered at, proves true,

"That William, of Orange, was another Samson set apart from birth to be the scourge of the modern Philistines." He was certainly raised up by God to champion the cause of freedom, and in spite of a diseased and emaciated body, and the danger of the battle field, and malignant conspirators, he was immortal till his work was done. Presently France was compelled to propose terms of peace, and by the treaty of Ryswick, 1697, Louis, the autocrat of France, the robber of William's childhood, the scourge of the seventeenth century, was compelled to recognize William as the king of Great Britain, and the arbitrator of Europe.

The struggle between parties in parliament continued with much bitterness. Impeachments were not infrequent. The Jacobites still plotted. The Whigs and Tories still criminated each other. William was often angry, weary, disgusted, but nothing grieved him more than the parliament reducing his army and dismissing his Dutch troops, but he managed himself and his parliament with admirable tact, and to the last he showed that great administrative ability which had long distinguished him. James died September 16th, 1701, and Louis committed the double blunder of violating the treaty of Ryswick, and insulting William and the English by acknowledging James, the Pretender. William instantly dismissed the French ambassador and recalled his own. The grand alliance was formed, which entered upon a vigorous war with France, and by a fearful outlay of men and money, under the command of the Duke of Marlborough, crushed and defeated France. But that great humiliation of his proud rival, William did not live to witness. Unfortunately by an accident William was thrown from his horse while riding in the park. He broke his collar bone. It was set, and he appeared to be recovering, but alarming symptoms soon appeared and he sank rapidly. Sunday, March 8th, 1702, he passed away in great peace to the rewards of eternity, while his body was interred in Westminster Abbey, amid the general grief of a great nation.

Do you ask why this strong effort to maintain the ascendancy of Protestantism and defeat the power of Rome? Is not the difference between Romanism and Protestantism one of mere detail in creed, in the accessories to worship, in the form of ecclesiastical polity? We answer, NO. The difference is one

of principle, of truth, of vital and supreme importance. Roman Catholicism is the representative of the worst evils that have desolated Christendom. It plunged Europe into the darkness of centuries; it has ever been the foe of intellectual freedom, and the ally of political despotism. Through the Jesuits it has reduced equivocation and lying to a science. It has invented cruelties more atrocious than Paganism itself. It has sought to repress with sword and torture every noble struggle for liberty and truth. It is drunk with the blood of saints, for whose massacre it has not even apologized. To-day it teaches justification by works, not by faith; the confession of sin to a priest, not to God; the mediation of the virgin, not of Christ; the bodily presence of Jesus in the sacramental bread and wine, not His spiritual presence everywhere as the Master promised. Protestantism, on the other hand, teaches the right of private judgment on religious questions, so that every man may worship God according to the dictates of his own conscience; the supreme authority of Holy Scripture as the rule of faith and practice; the direct access of the soul to God; and urges every burdened supplicant to spurn the intervention of priest or pope, and to look to Christ as the only way to the Father; and bids the most guilty and ungladdened prodigal to come straight home to God and share the banquet without money and without price. If to accept Roman Catholicism means the sacrifice of that honest enquiry which has wrested from material nature her secrets; the sacrifice of that sturdy self-reliance which has developed so many types of true moral heroism; the sacrifice of that earnest religious life which has been nurtured by the direct communion of man with God; and in its place to have an enslaved mind, a drugged conscience, a palsied soul, under the withering simoon of sacerdotal usurpation, then I say, in spite of all her faults, give me Protestantism with her robust manhood, her intellectual triumphs, her stern virtues, her passion for freedom, her inalienable rights, her loyalty to Christ.

THE CHRISTIAN MINISTRY.

AN ORDINATION CHARGE.

THE MINISTER'S WORK.

IN entering upon the work of the Christian ministry, you are met by the instruction given to Jonah, "Preach the preaching that I bid thee;" that, and only that, is your commission. There you are limited, but within a very wide field, embracing the greatest and grandest themes. The Christian minister may and should speak on questions of the day, but with careful discrimination. His chief work is to discuss the topics which relate to the revealed Word of God; and surely, if the greatest scholars and preachers, in all ages and lands, have confessed that God's Word hath depths no plummet yet has fathomed, and that as their own life became broader and deeper in its experience, so their apprehensions of the Divine Word expanded on every side, no preacher, to-day, need despair of finding exhaustless themes within the Word of Him that liveth and abideth forever. That Word, commencing with the sublime thesis of Creation, and stretching on to the tragic drama of the last day, embraces within its range, all the subjects vital to man, —all the beliefs that he is to accept, all the doctrines that he is to teach, all the precepts by which he is to be guided, all the promises by which he is to be sustained, all the blessings he is justified to expect; and it is the duty of the preacher, in language the most simple, pointed and searching, to proclaim the whole counsel of God. To speak of God—His character and perfections and administrations—as He has been pleased to reveal Himself in His own Word. To speak of Christ,—His person, His divinity, His word, His sufferings, His death—as He

is shown forth in the New Testament Scriptures. To speak of the Spirit, His personality and Godhead and power, as taught in the Scriptures. To teach those great doctrines which are the foundation and keystone of the temple of truth. To press home those warnings by which sin is everywhere rebuked and manacled, so that men may see the sternness, the fierceness of God's terrible wrath against sin. To teach with fullness and explicitness, those Christian virtues and duties which are the essence of a holy character and life. To meet the far-piercing glances, and hungry-cries of man's soul, by opening up the wealth and glory of his spiritual relations with God in Christ Jesus, and to stretch upward man's vision and faith, to the rewards of the eternal life beyond. And in leading public worship, in expounding the Scriptures, in laying bare man's lost state through sin, and holding up Christ's cross over the field of human want and woe, the most brilliant talent, the most impassioned oratory, may exhaust its finest powers in endeavoring to save them that hear. I must warn you against exercising yourselves on topics that are visionary, and preaching to men that never hear, while the living are sent empty away. I have not words sufficiently strong to rebuke—to utter my scornful loathing of that minister, whose sermons are but spoken essays, embellished—nay, its thoughts crowded out of sight—by rhetorical figures and words! *words!!* WORDS!!! Sermons that show the poor miserable vanity of the preacher, and magnificently hit at nothing. Oh, I urge, *feed* the flock over which the Holy Ghost hath made you overseers; and if a man ask bread do not give him a stone. Do not shrink from denouncing the evil passions of our fallen nature; the envy, the jealousy, the pride, the love of money, the advantage-taking, the rascalities of trade, the drunkenness, the scheming and undue striving after power, which is the parent of innumerable wrongs and agonies. Speak to every man all the words of this life; and charge home the message you have received from the Most High, upon the conscience and life of your hearers, warning every man and teaching every man, that you may present every man perfect in Christ Jesus. Set your faces like flint, against all narrowness of thought, or isms of contentious dogma; everything, in fact, that is unscriptural, and proclaim the universal language of God's love and commandment to mankind. Do not be preaching

hobbies and whims, and thus degrade the pulpit to an arena where you may show up your peculiar notions or dress, on customs, on social questions, unanswered. If you want to contend about meat and drink, and divers washings, and carnal ordinances, go to the public Journals, and state your views where they may be answered—if they are worth answering—but don't stand in an unassailable position, and take advantage of the most sacred spot on earth. Let your pulpit be true and abidingly faithful to the perfect will of God, so that you may commend yourselves to every man's conscience in the sight of God. Then, my Brethren, will you find a theme worthy of your best powers, your life's ministry, and a sphere within which all the philanthropy of your nature may open itself in the most Christ-like service. There you will meet lost men, all lacerated and bleeding, and be privileged to point them to Him who came to seek and to save that which was lost. There you will meet with the victims of overwhelming temptation—men who have succumbed to the demon force, and gone down fearfully, and be permitted to assist in snatching them from the great wreck, and aid their upward course, till the last trace of the enemy's fire is gone, and they are sitting at the feet of Jesus, restored and in their right mind. There you will meet with struggling, suffering, careworn men, who hardly know how to hold on and hold out, and in all confidence be able to direct them to Him who will keep that which is committed unto Him. And as you thus influence and direct the life and destiny of all classes of mankind, and hold the cup of life to the lips of a perishing world, you must feel the greatness of your work, and the tremendous issues that result from the preaching of that Word, which is the savor of life unto life, or of death unto death.

THE MINISTER'S QUALIFICATIONS.

I am not about to justify or defend God's wisdom, in giving prominence to preaching as a means of communicating His Word and promoting the best interests of mankind. God's ways are above the need of human apology. But assuming that you are called of God to preach His Word—and I want you to be clear at the outset, that you are called and chosen of God to this work—as a mere man-made or self-chosen ministry, is a poor, pitiable thing. According to the example furnished in

the book of Acts, the man-chosen Matthias contrasts most unfavorably with the God-chosen Paul. Feeling that the ministry is your sphere, remember that you are to preach the Word; not argue certain questions with all the baffling niceties of metaphysical hair-splitting, or self-gratification; not perform certain rites and mummeries of ritual, but preach effectively, the fulness of the blessings of the Gospel of Christ. And to do this, I must urge you to observe certain important qualifications; qualifications that gather around the central thought, *a true, intelligent, consecrated, manhood.*

The *man* must be first considered—gifts, elocutionary training, scholastic culture—all that can be put on from without, will amount to little if there is no true manliness behind it. There must be manly robustness, common-sense, generousness, and inward greatness, or there is nothing to train and develop.

The man must be *good.* To teach effectually a noble life requires a noble example; weight of character gives weight to words, while insincerity, or inconsistency, neutralizes the best discourses. When the Divine life is strong in a minister, he can best hope to direct and quicken the life of others; therefore the preacher must go often into those hushed solitudes where God holds whispered communion with men, that he may break his deepest secrets, and roll his conscious sins on the Sin-Bearer, that he may come out fresh from the Divine Master's presence, shining with the resplendent flame.

The man must be *courageous.* Preaching must have the ring of authoritative certainty, the authority inherent in truth, and the certainty born of honest conviction. Doubts should never be proclaimed till they have ripened into convictions. Some preachers weaken their message by an indecisive mode of statement, leaving the impression that they are timid, or only half persuaded. Such hesitation paralyzes belief. It does not become the bearer of God's message, to speak with bated breath or lisping hesitancy; but rather to copy those who declared boldly, the Word of the Lord Jesus, and commanded the ear and confidence of those who heard them, by that very accent of authority. Courage in the preacher, will give decision, respect, strength and power to his teaching.

The man must be *sympathetic.* The preacher must not be a starched, stiffened, unbending, kid-gloved fossil, with no throb-

bings and heart-yearnings, and sympathies that interlock society. He must rather adopt the motto of the celebrated Roman: "I am a man, and whatever concerns man concerns me." He must be the brother of those to whom he ministers. We shall never have power with men, unless we can throw ourselves into their positions, and understand and honestly feel with them and for them. Large hearted sympathy, that wins the heart of the people, will ensure an attentive ear and a responsive heart.

The man must be *whole-hearted.* Paul's exhortation was, "Give thyself wholly to these things, that thy profiting may appear." A preacher must feel that the ministry is the one great business of his life, and not allow himself to be exhausted by other occupations. Whatever objects may claim his attention, or tempt his speculation, or seek to divide his mind, nothing can justify him before God, in neglecting the spiritual guidance and life of his flock; and a man should either instantly retire from a work that he purposely dishonors by a partial and divided service, or throw his whole soul and powers faithfully into the work.

And now, having asked you to consider the man in his manliness, robed in the garments of goodness, courage, tenderness, and undivided consecration, I ask you to mark some of the qualifications that the preacher should *acquire.*

The preacher must *acquire knowledge.* The mind and intellect must be cultivated by a sound and thorough education, whether acquired at the schools, or by the persistent efforts of self-application. No man can impart what he has not; you might as well expect a pauper to bequeath estates to posterity, as to expect the man whose brain is an uncultivated waste, to mould and train and bless thinking men. To command respect, a man must know the Scriptures, and avail himself of all necessary assistance, to gain a more extended and critical acquaintance with everything that will open up the wealth of God's Word, and furnish apt and suggestive illustrations of its principles and teachings. No matter whether found in science, or nature, or art, in the heavens above or earth beneath; acquire all the knowledge you can upon every conceivable subject, and let me urge you to study *men* as well as books. Some ministers are too bookish; they shut themselves up in their

study with their books too much, for that at best is only half an education. Seek to know the material upon which you operate. Therefore study human nature, know the feelings and passions, and susceptabilities, and struggles, and conditions, and springs of action, and avenues of the soul. Move through the world with a discriminating eye, supplement close study with a keen observation, and a thorough knowledge of the society around you. For your own sake as well as for your people's, you must be *pastors*, moving freely and tenderly among your people, that you may know them, and instruct them, and bless them, and by proper industry you will not lack either the time for hard private study, or for doing the work of a pastor, in visiting the sick, and ministering to every man as he needs. I repeat, be diligent to acquire knowledge of every sort, and make careful preparation for the pulpit. Don't sin against God, or insult the people by going up and down idly all the week, and then offering on the Sabbath that which cost you nothing. That God who rejected the blind and the lame in ancient times, will not accept a vain and corrupt sacrifice now. Don't suppose that what you have acquired is a stock for a lifetime. Unless you go on ever acquiring the cistern will soon run out, and the people get tired of sediment. Bring to your pulpit freshness, or ginality, thought, food, the fruit of careful industry : rely on it, what you compose easily, your hearers will forget as soon ; but what is born of the rigid travail, and fasting, and self-sacrifice, will yield nourishment for years to come.

The preacher must *observe the graces of manner, and the art of preaching.* From the great prominence given by God to the preaching of His Word, it is clear that He has designed that men should utter the truth with all the advantages of intonation, gesture, look, manner ; and to undervalue a good manner, or the art of elocution, and the skillful management of the voice and delivery, is to reflect upon the wisdom of God. You say that a good voice should be trained to sing, that a skilled brain should be trained for the mechanical art, or their fine powers will be wasted. Still more necessary is it to train the public speakers to the most persuasive and effective delivery of the Divine message to man. Look at the example of the greatest preachers in every age and land, and you see that their *manners*, quite as much, or more than their matter, was the secret

of their wonderful power and influence over their hearers. Take a case of two preachers, and let them preach precisely the same sermons, adopt the same line of argument, and appeal to the facts, but their style is different; the one has an ear for modulation and emphasis, and knows the magic influence of a felicitous and forceful phrase, the other lets his words tumble out as they will; the one summonses to his aid all the accessories of skilled and life-like delineation, the other limits himself to the monotony and bareness of simple detail. Is there any difference in the effect produced? Why, the one has carried all convictions and hearts along with him, and attracted, and melted, and swayed his audience at will; but the words of the other have fallen on the ear of the audience with an insipid flatness, and left the hearers cold, unmoved, inattentive, careless. Everything that will add to your power in the pulpit, you should adopt. Let the features glow and flash with the radiance of oratory, or burn with the animation and earnestness of a fervent soul. Guard against awkwardness, or slovenliness, or unnaturalness. Let your countenance and gesture vary with the subject of your discourse, so that your whole appearance may preach, and win, and melt, and inspire the audience. Let the *eye*, let the *smile*, let the *frown*, let the entire *person* preach.

The preacher must be *impassioned, and thoroughly in earnest.* I do not say that you should put on earnestness, or feign feelings of which you are not sincerely conscious. I can think of nothing more reprehensible, more basely hypocritical, than for a preacher to appear to weep, or pretend to emotions which are not genuine; feeling and emotions should always be the upwelling of an aroused soul. But the preacher must cultivate earnestness, and by all means arouse himself to the most fervent and impassioned devotion to and in his work. The consciousness that his words are his Master's should quicken a speaker's power with an energy beyond his own; for the Master's honor and dominion over souls may be largely determined by the way in which the message is declared, while the salvation, or damnation of men may greatly hinge on the preacher's own sincerity, and the very possibility of souls being lost forever through his carelessness, or being saved forever amid the wealth and splendor of heavenly citizenship, by the pleading urgency of his manner, should inspire the preacher with the most fervid en-

thusiasm. Don't be afraid that men shall brand you mad; only let them see that if you are beside yourself it is for Christ. Show them that Christianity has still fire enough in its mighty heart to kindle the most impassioned service, and that the love of Jesus can yet constrain to the most heroic daring, and self-sacrificing life, and that when fire from off the Divine altar touches the lips, tremulous with loving entreaty, or eloquent with irresistible appeal, you must preach as one that must give an account.

THE MINISTER'S EXPERIENCE.

Your experience in common with all preachers has been and will be both discouraging and encouraging. You have often been disheartened and weary, and ready to give up the work under a sense of failure. But I would like you for a moment to look at the reasons why you sometimes fail. Perhaps you deplore the limited sympathy and support you have sometimes received in your work, but it may be that there is something in your spirit, or temper or manner, that alienates hearts, that would otherwise be with you. It may not be easy or pleasant to work with you; you may repel sympathy, and hinder co-operation. Then the cause of failure is greatly with yourself. Or perhaps you sought chiefly your own self-interst. It may be that in the prosecution of the work, your first anxiety was the gratification of your own ambition; you were specially anxious to gain distinction, to shine, to obtain the praise of men, to gain position and power; and when you preached your best, and lifted up the dear cross of Jesus before the fallen, it was that you might draw all eyes to yourself. After preaching, you were very anxious to know what the people thought of you, and you watch more eagerly for their opinions than for their souls. While such feelings hold sway, failure is your only salvation. Or it may be that you have failed to comply with the conditions of success.

To succeed, requires much prayer; and you may have prayed but little. To succeed requires careful preparation, diligence and self-denial; and you may have been careless, idle and self-indulgent. To succeed requires a holy life; you may have been inconsistent. To succeed requires constant dependence on God; and you may have gone forth without vividly recollecting that dependence. So that you had no right to look for success,

while you were regardless of the conditions upon which it depends. Failure, under such circumstances, is deserved, and should provoke humiliation and tears.

But there have been times when you have apparently failed, when you were consistent and in earnest, and deserved to succeed. When Christ was the theme, and His glory the uppermost thought; when the spiritual interests of men pressed upon you with overwhelming anxiety, and you travailed in birth for souls. When the sorrows and destinies of the world made you humble before the immortality of man, and the nearness of the pending judgment, and the awful solemnity of the unseen eternity. Many of your hopes and plans and prayers have apparently come to naught. You denounced falsehood, but still it flourishes. You ventured to expose vice, but still it abounds. You tried to defend trampled principles and build up a living Church, but the task seemed too much for you. You spoke to people about the beauties of Christ's likeness, and yet few seemed changed into the same image. You labored for the unconverted, but most of them remain unconverted still. You counseled the young, and watched anxiously for their consecration, but they grew up and passed out into the world, apparently lost; some that you have faithfully warned, you have followed to the grave, without hope. From the purest services you ever performed, you have sometimes, half crushed, gone in to wail, "Who hath believed our report, and to whom is the arm of the Lord revealed." In such moments, my Brethren, I ask you to remember that God's Word shall not return unto *Him* void. The seed may be hidden, and the harvest deferred, but it shall, it must grow and ripen in God's own time, into abundant fruitfulness, and a glorious harvest; for they that sow in tears shall reap in joy. The day is coming when you will see that you have not only stayed the progress of evil, and lightened the burdens of not a few, but that there is less sin, less sorrow, less dishonor to God, than if you had not lived and preached, that there are more souls saved, and more hearts throb forever with the life of God, because you struggled and labored for Jesus; and instead of being forsaken at last, and dishonored, and starless in eternity, you shall then wake up to the immeasurable glory of faithful service, and the grandeur and divinity of being workers together with God.

SERMON 1.

CHRIST CRUCIFIED.

For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.—I. COR., I. 22-24.

THE Jews and the Greeks are the two races and nations that have most deeply and beneficially left their trace upon the world. Looking at their limited geographical area—one a narrow strip on the southern shore, the other a small peninsula on the north of the Mediterranean Sea, —no one would anticipate for them the pre-eminence they gained among the nations of antiquity, or the powerful and permanent influence they have exerted upon the world to this day. The Jews became the centre and vehicle of religious truth. The Greeks became the centre of civilization and culture. The Jews were not remarkable for civilization and refinement—as is clear from the Levitical code, and the pains God took with them on minor and minute points, that a high state of refinement would have placed them above—but they were pre-eminently religious. From the time of Abraham to the times of Christ the Jews were the constant object of the Divine care and culture. In them and through them God preserved his truth through many centuries of error and darkness and corruption. Their religion was of God, given from His lips, guided by His precepts, sustained by His presence, perfected in His worship and service, and after two thousand years, in the days of Christ, the Jews' religion stood before the world as the only Divine religion, filling a place in history that nothing else did or could fill. The Greeks were by no means prepared to bless the world religiously, but they were and did civilly. After centuries of culture and discipline, and severe morality, and self-mastery, and refinement, they stood before

the world the most cultured and civilized of people, exerting an appreciable and permanent influence upon all nations whithersoever true civilization and refinement had spread. By a remarkable arrangement in the purpose and providence of God, these two streams met and united in Christendom and Christianity. The Roman empire was the common ground where they blended and merged into the Christian Church. Neither of them yielded to Christianity, as you see, by *consent*, but by *constraint*. In spite of themselves all that was moral and spiritual in the Jewish religion was incorporated and reproduced in the Christian faith, and, despite the most obstinate resistance, all that was best and purest in the Greek code and history was accepted by Christian teachers and eternized through the prevalence and power of the Christian system, so that from the first Church planted by the Apostles right down through all subsequent history, Christianity has been the purest representative of religion and the highest civilizer of mankind. And it is clear that neither the Jewish religion or Grecian civilization would have continued permanent but for their being absorbed and perpetuated through Christianity, so that it is certain that while these great and influential people so determinately resisted the Apostle and the Christian system they were fighting against their own wider usefulness and true immortality. Paul, conscious in some measure of this great fact, and acting directly under the commission and command of his Master, resolutely maintained his position, and while respecting the Jew and the Greek, he cannot yield one point to the preference or hostility of his opponents. Whatever they require, he must preach Christ crucified.

FIRST. AN UNREALIZED PREPOSSESSION.

"For the Jews require a sign and the Greeks seek after wisdom."

1st. You have the Jewish prepossession. "For the Jews require a sign." It is easy to see why such a prejudice filled the Jewish mind. Before they entered the land of Canaan and began their national career and God appeared to them once and again, but in every instance by sign, as the burning bush in the desert of Horeb, the fiery cloud that went before the Israelites in the wilderness, and the flaming glory upon Mount Sinai fully attest; and subsequently throughout their entire national history God always appeared to them by signs, as the flaming fire

on mount Carmel and the Shechinah in the Temple clearly prove, so that the Jews, from first to last, were educated in signs. Their only portraiture of God was a symbol, and because it was the way God always had manifested Himself to their famous leaders, Moses, Joshua, Samuel, Elijah and others. It was the way they still expected him to reveal Himself, and more than that, they *insisted* on His thus revealing Himself in anything divine; they required a sign as a proof of its genuineness, no matter how much more pure and exalted another form of revelation might be, and certainly the *personal* manifestation in Christ was infinitely more perfect than the sign, yet they blindly resisted it because it was without *precedent* in their national history. O, the blindness, the perversity, that insists on a glow-worm in preference to the noonday sun, that will not allow even God to improve His method of revealing Himself because it is a change upon past usage. Shall tradition teach truth? shall the shadow control the substance? and shall man, who has seen God through the narrowest cavity damn back God's grandest incarnation and manifestations of Himself where the whole Deity is known? Well did Paul, as a model teacher, insist upon God's freedom and methods, and pass over the preference and sullen menace of the Jew.

2nd You have the Grecian prepossession. "The Greeks seek after wisdom." A thirst for wisdom and knowledge was the chief feature of the Grecian people. How eminently they succeeded, Grecian poetry, and oratory, and logic, and philosophy, and history, and architecture, and sculpture, and painting, can best declare. Greece was the mother of art and science, the cradle of learning and refinement. Athens, its capital, with her statues and monuments, and temples, and courts, was the resort of admiring crowds from far, and it was not only inhabited by a refined people, able to appreciate the excellent in argument, or rhetoric, or song, but was the seat of the wisest legislators, the sagest philosophers, the greatest historians, the most eloquent orators, the keenest controversialists, as the names of Homer, Xenophon, Demosthenes, Socrates, Solon, Plato, and others of its great and distinguished ones declare, so that we need not wonder that what characterized and immortalized the Greeks of the past should still be clung to as the object of national ambition and desire. The noble sons of

nobles sires seemed to inherit the thirst for wisdom as an hereditary possession; and proud of their national traditions and fame they obstinantly clung to their intellectual culture and philosophies at the expense of the higher philosophy of salvation; and they tried in vain to induce Paul to condescend to their national prejudices at the cost of fidelity to the gospel, but no, he who would not permit a Jew to exalt a picture above the person, would not permit the Greek to exalt culture above the Christ, and right here at Corinth, one of the chief cities of Greece, Paul reminds them that there is something purer than ethics, more exalted than intellect, more all-embracing than refinement, the spiritual kingdom of Christ, and he cannot permit any to prefer his own Abana or Pharpar, but *all* ALL must bow to the same Christ and be clothed upon with the same salvation which is from heaven.

SECOND. PAUL'S DETERMINATION FAITHFULLY FULFILLED.

"But we preach Christ Crucified." We may enquire, What is it to preach Christ crucified? It must be something more than proclaiming the mere fact of the Redeemer's death, for there might be presented a most touching picture of the Saviour's sufferings, while the great design for which they were endured is avoided. The scenes of Gethsemane and Calvary may be delineated with pathos and power, but if the preacher stops here he might as well have been silent, for to preach "Christ crucified" aright we must show forth the mysterious import and sacrificial nature of Christ's sufferings and death.

For what end then did Christ die? Was it as a real and proper sacrifice for sin, or merely as a martyr in attestation of the truths and doctrines which He taught? The principle at issue in these widely divergent views is one of incomparable magnitude, and we should reverently sit at the feet of reason and revelation for the answer. It was not as an example or pattern of fortitude that He died, is clear, for apart from the fact that some of His martyred followers exhibited as much patience in death as Christ, we are bold to affirm that the example of innocence, punished simply to show the spirit in which the sufferings would be borne, is one that it would be wrong for man to copy or God to permit; that compels reason to accept the plain and uniform teaching of revelation, "That Christ died *for our sins*, according to the Scriptures."

"For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for *many*." "I lay down my life for the *sheep*." And Paul, in another expression, affirms the same truth, "If Christ be not risen ye are yet in your sins," showing the perfect and inseparable connection between Christ's death *for sins* and man's absolution *from sin*. Here, then is the doctrine of Vicarious Sacrifice; the sacrifice of one instead of another. This, then, is the true view of Scripture, that Christ was man's substitute and suffered in his stead. This is the great truth which types prefigured and prophecy foretold, and with which every doctrine and promise and ordinance of the Divine Word is interwoven, and anyone, to preach Christ crucified, must explain the expiatory or vicarious character of His sufferings and death, and set forth Jesus as putting away sin by the sacrifice of Himself. Do you ask, is it *just* that Jesus should die for sinners? *No*, it is not just, but it is not for poor, polluted, lost man to talk about justice. We need benevolence, substitution, the strong helping the weak, the offended setting the offender free, and if Christ *voluntarily* became man's substitute, and cheerfully assumed our nature, and passed from the cradle to the cross saying, "I lay down my life of myself," and if God accepted that substitution, who are we that we should dare to refuse his generosity and stripes for us; and as we thus preach Christ crucified He is presented as the only ground of our acceptance with God; there we see the utter worthlessness of human merit and the total depravity and dependency of man, and learn that it is only on the ground of Christ's perfect atonement for sin that man can hope for pardon or salvation, or that he can ever converse with God or hold intercourse with Heaven. In this view Christ's death is the greatest *miracle* of the universe. I do not refer to the prodigies attending it—creation veiled in sackcloth, the sun hiding itself from such a deed of blood, the earth convulsed to its centre, and the graves emptied of their tenants—but to the crucifixion itself. That the Son of God should die, that a pure and innocent victim should be immolated, that divine justice should exact this penalty, that the righteous should be accepted for the unrighteous, that God should be propitiated; all this is a pure, glorious miracle, and this atoning sacrifice, which constitutes the fund of merit through which men are saved, by reason of

its infinite value, needs no repetition or supplement. It is perfect in itself and acceptable to God. Priests, altars, sacraments, tears, pilgrimages, works of righteousness that we have done, are strange adjuncts to a perfect atonement. How can that which is perfect receive augmentation? How can that, offered once for all, need repetition? How can that which God approves need other approval? And we know that the sacrifice of Christ was a satisfaction to God, for he declared, "This is my beloved Son, in whom I am well pleased." I would not have you misapprehend the *ground* upon which God is pleased. It was not because of penalty endured, or agony suffered, that God was was satisfied. Moloch delights in agony, God in self-sacrificing love. God is not a vindictive heathen deity to be appeased by tragedy or to be bribed by suffering and tears, nor was the atonement a commercial transaction, in which so much suffering was paid for so many released. I want you rather to see that He who, through the Eternal Spirit, offered Himself without spot to God, for the first time presented in human nature a copy of the Divine nature. The will of man was perfectly coincident with the will of God. In Him humanity was obedient to the Father at any cost, "even the death of the cross," and as God looked upon a nature so exalted, a character so spotless, a love so self-sacrificing, a consecration so complete, a work and a workman so perfect, He exclaimed again, "This is my beloved Son, in whom I am well pleased." And now it is for man to *accept*, not augment the work of Christ, for here we receive all things in one, and if we miss this one and gain all else, we miss the only salvation. And in its efficacy and effect the atonement remains ever the same. Before God, as the ground of His pardon and graciousness to man, the Lamb is ever slain. In keeping open the new and living way into the holiest of all, so that man can have audience with God, Christ's blood is always availing. Christ's atonement, whether viewed as a fact or provision, will ever remain as the salvation of God to the ends of the earth. To preach Christ crucified Paul determines, and if there existed no other vindication of this decision than the history of Christianity in the times of the Apostles, and every subsequent reformation, more than a justification of this resolve might be found, for the state of religion has ebbed or flowed as the cross of Christ has been exhibited or hidden. Christ's

perfect sacrifice is not only vital in itself, but gives vitality to everything else. Every successful aggression on the world, every awakening among the masses, every revivification of the slumbering Church, has followed the preaching of Christ crucified. In the apostolic and primitive Church Christ was preached purely and without intermixture, and that very clearness and simplicity clothed the message with charm and power. Believers were multiplied, the world was confounded, and the Church grew and prevailed; and since then all reformations of religion have turned upon that point. Other questions have arisen, it is true, as the result of doctrinal adjustment, but the crucified Christ was Luther's theme, and while Christ was preached the Reformation progressed rapidly, triumphantly; nothing was able to withstand the Word. Soul after soul, province after province, kingdom after kingdom, were won to the noble cause. A pause followed; the Reformation stood still. The greatest minds have asked a solution of this. If we have read history aright we conclude that the cause is to be found in the substitution of symbols, and creeds, and dogmatic theology for the direct preaching of the cross. Let us then, like Paul, preach the crucified One, boldly, persistently, heroically, pre-eminently. The experience and trial which such preaching will bring is very manifest. "We preach Christ crucified, to the Jews a stumbling-block, and unto the Greeks foolishness." Over that we mourn, but dare not keep Him back or hide Him behind folds of traditionary rubbish or fine spun philosophies. We must exhibit Him as a balm for a bleeding world, inviting every man, however fallen, or polluted, or leprous, or lost, to look and live. But you can easily see that they who would regard the theme as a stumbling-block, as foolishness, as an offence, would regard its preacher as a fool, and brand and hate him as an object of contempt or fierce denunciation. But whatever odium or persecution it might bring, the Apostle falters not. They might despise his message, malign his person, denounce his teachings, murder his body, yet in prison or in death he would still preach Christ.

THIRD. THE CHARACTERISTICS OF THE CRUCIFIED CHRIST.

"The power of God and the wisdom of God." This term is frequently used in the Word of God. Christ is designated the power of God unto salvation. "The Son of God with power by

the resurrection of the dead." Here "*The power of God.*" You may take a threefold view of this expression. (*a*) Christ crucified is God in *self-sacrifice*, therefore *His power to subdue.* (*b*) Christ crucified is God in *love*, therefore *His power to win.* (*c*) Christ crucified is God in *cleansing*, therefore *His power to purify.* You see the power here spoken of is not omnipotent physical power, such as creates, and sustains and directs the vast universe, with all its peoples and interest, it is moral power. It is God's greatest because healing power, the power to *save.* You have seen the terrible sins which it has subdued, and the fierce and hardened sinners whom it has conquered. Men who had been deaf to the voice of reason, and churned into raving foam by the lowest passions; men who had spent half a lifetime in prisoned bondage, and whose playmates were the rats of the dungeon; foul and dark blasphemers, whose tongues were set on fire of hell, whom all men dreaded, even them it has subdued and changed, and all their rage has been broken in the presence of the enduring meekness of the crucified Christ. Look at such examples as Manasseh, the murderer, Saul of Tarsus, the persecutor, the harlot who bathed the feet of Jesus with her tears, Richard Baxter, the gambler, John Bunyan, the blasphemer, the South Sea Islanders, the fiercest of cannibals, and ask, "Is anything too hard for the Lord?" There are few men that can look in upon the passion, and agony, and self-sacrifice of the Son of God, and hold out against such a spectacle of wonder as Jesus, enduring the contradiction of sinners against Himself, and of this we may be painfully certain, that men who can successfully resist the power of Christ, nothing else can save them; but, thank God, that power is able to subdue, to save unto the uttermost, and from what may not the love of the crucified One draw and win men? It is evident that Christ relied on the power of his love to inspire his servants to the highest service and the most heroic fidelity, and through them to draw others from the greatest sins, nor was he disappointed. As the Apostles or those who have succeeded them in their mission and spirit went forth on their strange enterprise over oceans and through forests, penetrating into dungeons and standing at the foot of the throne, instructing the savage or persuading the monarch, simply for the good of those they visited, enduring all things for the love of those they

sought, the world took knowledge of them that they had been with Jesus, for they reflected the selfsame spirit of love, and the Apostle, when responding to their wonderment, replied, "If any man have not the spirit of Christ he is none of his," and to show that they had the Master's spirit, he said, "The love of Christ constraineth us." And all men saw it and felt it, that these emissaries of the Nazarene were not like the bigoted, ecclesiastical Jew, restricted by law, and tradition, and patriotism, or like the Greek who thanked Heaven that he was born a man, not a brute, a Greek and not a barbarian. They saw that another spirit had come into the world, one that overleaped national distinctions, and race, and color, and language, and made the whole world kin, and constrained them even to love their enemies. Then men began gradually to see the new commandment which had been given unto them, and to learn that love is the fulfilling of tne law, and to it the heart of man responded as if by magic. The cruelest hatreds were quenched in its presence, the bitterest disaffection was overcome by its tenderness, and men who were lost to every other power were saved by the power of love. And those whom the power of the crucified One has subdued, has won. "The blood of Jesus cleanseth from all sin." Here, indeed, there is a fountain opened for sin and uncleanness, so that the foulest stains of the worst of defilement may be washed away forever. Sin-stains that are like scarlet, that are red like crimson, may be effaced and their victim made whiter than snow. The Apostle, speaking to these Corinthians, of some of the lowest and vilest of men, says, "And such were some of you, but ye are washed, ye are justified, ye are sanctified by the blood of the cross;" and John, speaking of the redeemed before the throne, says, "These are they that have washed their robes and made them white in the blood of the Lamb." No partial cleansing, but a perfect purification does Christ bestow. Looking, then, at the crucified Christ, you see that he is the power of God to subdue the hardest heart, to send healing to the spirit of the wounded, to make the selfish benevolent, to make the wretched happy, to make the godly man nobler still, until he shall reach the fulness of the stature of a man in Christ. The power of God, so gentle and noiseless that it does not disturb a babe's slumber, so resistless and mighty that it overcomes and renews the hardest of men.

Christ crucified is also *the wisdom of God.* God's wisdom by *revealing Him.* In Christ the nature, the divinity, the heart of God is laid open to the gaze of the world. Christ is God manifest in the flesh. He is the self-manifesting God. A man may study God elsewhere, as the ancient ones did, in nature, in providence, in government, and see much of His skill and wisdom, but at best we must say, "These are but parts of his ways;" but in Christ crucified the *whole* Deity is known and every perfection and property of the Divine nature are seen to harmonize and blend. And He is also the wisdom of God to *direct and guide all Christian believers into the ways of God.* In Christ, as in no one else, we may read God's purpose, God's designs; we may see what He aims at *in* men and *for* men, and what men themselves should *be* and *become*. In Christ we can understand what God means by being glorified in His saints and admired in them that obey Him. In the crucified One we may see, as with the clearness of a sunbeam, "the highway of holiness."

If it be asked to whom is Christ the power of God and the wisdom of God, this Scripture states, "*to them which are called.*" This means, in the language of Scripture, not merely the people to whom God speaks, but they who heed his voice, who respond to his call. You read of God having called Abraham to leave his country and go to the place God should direct; of his calling Moses to leave the wilds of Midian and return to Egypt to deliver Israel; of his calling Joshua to be a commander, and calling David to be a king, and calling Elisha to be a prophet, and Christ calling the twelve to be with him. In all cases it meant response, and to God's call in Christ there should be instant response, so that the full benefits of His great atoning work may be realized by us and in us. That God may not say, "I have called but ye have refused." "I am come that ye might have life, but ye would not come to Me that ye might have life.'

SERMON II.

PROSPERITY OF THE WORD.

"But the Word of God grew and multiplied." ACTS XII. 24.

BY the all-wise superintendence of His Providence, God often overrules evil for good. The persecution which arose upon the death of Stephen affords a striking instance of this. The disciples being dispersed, went everywhere preaching the Word. Consequently new and far-off districts and provinces received the Gospel Teacher much sooner than they otherwise would. Had the Church at Jerusalem continued to enjoy undisturbed the close friendship and abundant prosperity at first realized, there would have been little disposition to separate, to scatter the seed. But by the violence of persecution the society was dispersed and the disciples had to flee into other lands and cities, where, inflamed with a love to Christ and souls, they proclaimed the truth of Jesus. Thus the cloud scattered by the storm brought showers of blessings to other lands. And so it was in the instance before us. This growth of the Word took place amid influences inimical to piety. Herod had put James to death, imprisoned Peter, and caused consternation and havoc in the Christian Church in continuance of his past cruelties. The chief priest was the principal actor in the martyrdom of Stephen and the severe persecutions that followed, referred to in the eighth chapter of Acts. But as the power of arresting that murderous deed and the succeeding opposition was possessed by Herod, he must have been a participant of the first degree in that great injustice. Whether the man was an active or passive spectator lessens his culpability but little. He who has the means of preventing a crime and fails to do so, is but a fractional amount less guilty

than the actual perpetrator. In the progress of evil, successful villainy naturally inflames the passions and leads to audacity. Having succeeded in oppressing the Jewish Christians, Herod turned his fury against the people of Tyre and Sidon. It is not said why the rage of the king was excited, the account not being stated to show the social or political aspects of the case, but to impress us with the justice of God in dealing with sin, though covered in the folds of purple and made potent by a sceptre and a crown. God did not punish Herod at once for the slaughter of His saints, but permitted him to fill up the measure of his iniquity by adding profanity to murder, aspiring to be a God as well as a tyrant. This deification was easy, for the thoughtless and ignorant are always willing dupes of designing men, and when Herod, arrayed in royal apparel, sat upon his throne and made an oration, the people shouted, "It is the voice of a God." This impious buffoonery was probably brought about by the craft of the tyrant and his courtiers. There is always found in the train of despots, a set of sycophants ready to serve them in any way. These gave the signal and led the vulgar shout, but the avenger was at hand. It is added with terrible emphasis! "And the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms and he died." Thus the Word grew amid the agitation of the dispersion of the flock, the martyrdom and imprisonment of saints, the impiety of Herod and his death in so signal a manner by the judicial anger of God.

FIRST: THE OPPOSITION THE WORD ENCOUNTERED.

The first age of the Christian era was hostile to the spirit and success of Christianity. The Bible suggests the chief opposing forces.

1st. The prejudices of Judaism opposed the Word. Intolerance towards the Christian faith was early expressed by the Jews. At the very birth of Christianity they sought its extinction. When Christianity appeared, Judaism was split into many rival and contending sects. But these factions and parties forgot their contentions in one absorbing hatred to the gospel of Christ. Proud, they could not endure its humility; formal, they could not stand its spirituality; vile, they could not bear its holiness. The lowliness, and spirituality, and purity of the

gospel opposed their parade and depraved prejudices and lifeless forms with omnipotent power. And because Christianity uprooted so completely the long-cherished fabric of Jewish creed and practice, they confronted it zealously, fiercely, persistently, determined, if possible, to defeat and overthrow it. But the Word grew and multiplied.

2nd. Idolatry opposed it. To banish from the earth all knowledge of God and His government, and to substitute a worship, composed of lust and blood, seems most desirable to the great enemy where it can be done. This he has accomplished in the heathen world, for there knowledge is in deep eclipse, intellect slumbers, conscience is paralyzed, and all intercourse between earth and heaven cut off, while passion and appetite, and sin are suffered to prey, unchceked. Deeply as we deplore the idolatory of to-day, in the early times of Christianity, it was far more general. The direct aim of Christianity was to lead from this unhallowed shrine to the simple, but sublime worship of the one true God, and to overthrow the priestcraft with its revered and blind superstition by teachings more plain and pure, and to substitute for impious Pagan altars, the fellowship that enters into the holiest of all by the new and living way. But when the priests saw their craft and source of gain assailed, they encountered Christianity with the most deadly and malignant opposition.

3rd. Persecution opposed it. Unquestionably persecution has been at times overruled for good by increasing the interest and zeal of the persecuted and arousing the sympathy of the people, showing at once the vileness of the persecutors and the moral worth and power of true religion. Indeed it is the strange tendency of persecution to outwit itself. A voice is hushed for a while, but eloquent though it may have been in life, there issues from the grave of the slain witness, still more audible and influencing oratory. But persecution in itself is a terrible enemy to the truth. It has often wrecked the interest of the persecuted party and long deferred the looked for triumph. What drove religion out of China? What destroyed the reformed religion of France? What prevented its spread in Portugal, and Spain, and Italy? Persecution!

It is against human nature to suppose that anyone embraces any system because he has to suffer for it. Now, Christianity

in her first attempts to disenthrall the world, met the storm of ten successive persecutions protracted over three hundred years. From the decree of Herod, to the destruction of Jerusalem, and on to the day of Constantine, the prediction met a fearful fulfilment, "There was war in heaven, Michael and his angels fought with the beast and his angels." Terrible was the scene of the persecution under Nero. The Christian name was deemed contemptible, and religion a detestable superstition, and Christians themselves were said to be the enemies of mankind. Notwithstanding the purity of their lives, they incurred the hatred of the Pagan world. Torn by wild beasts or burnt to light up the streets of Rome, their tortures were fearful. Then came Domitian, who renewed all the horrors of the persecution. By his orders Ignatius, of Antioch, was carried a prisoner to Rome and thrown to the wild beasts in the Amphitheatre. Then Trajan came to the throne. Him, Rome enrolled among her gods for his determined hatred to the sect of the Nazarene. Under him suffered Justin Martyr, Polycarp and the martyrs of Lyons. And every succeeding emperor shed the blood of the saints down to Diocletian himself, who demolished Christian temples, burnt the sacred books, deprived Christians of all civil rights and honors, consigned them to the severest torture, and as a climax, caused a coin to be struck with this inscription :—"*Nomine Christianorum deleto.*" One universal cry of persecution was heard from Jerusalem to Ephesus, from Ephesus to Rome, from Rome to Gaul, and on till every valley flowed with martyred blood, and every river was stained with purple gore, and cities and towns, and mountains and ravines, all sighed the wail of the persecuted, borne by the pitying winds to the ear of Him who heard the cry of His slaughtered followers. But despite the superstition of men, the craft of the priesthood, the ridicule of wits, the reasoning of sages, the policy of cabinets, the force of custom, the solicitations of passion, the prowess of armies, the arts of Satan, the Word grew and multiplied.

SECOND: THE PROGRESS OF THE WORD.

1st. It grew in extent. Within the first century of the Christian era, the Word of God made such advancement as is without precedent or parallel. In less than one year after Christianity began its reign, and on the very

soil where its Founder had been slain, its converts amounted to ten thousand. In less than two years it overran Judea, and in less than a century it pervaded Syria, Lybia, Egypt, Arabia, Persia, Mesopotamia, Armenia, the whole of Asia Minor, and a large portion of Europe. And in a short time it may be said, its conquests extended from the Jordon to the Thames, gathering trophies upon the snow-clad hills of the frozen north, and the green fields and sunny valleys of the genial south. The altars of impiety crumbled before the march of the Word, the glimmer of the schools disappeared in her light, power was paralyzed at her glance, and soon He who went insulted from the hill of Calvary to a borrowed tomb, ascended the throne and swayed his sceptre over the palace of the Ceasars. Overturning every difficulty, like a conqueror He demanded a tribute of souls from every land through which He passed, everywhere seeking to destroy evil and laboring to exalt and bless men, to the happiness and salvation of the nations.

2nd. It grew in the manifestation of renewing and transforming power. A close and candid study of early Christian triumphs must convince every impartial mind that the first Christian revolution was no superficial thing. It was not a mere change of opinions which left untouched the mainsprings of conduct. The new religion grasped the very will of humanity and controlled it as with the hand of a God. It was not ouly light to the intellect, it was fire in the heart. It reversed the most natural and powerful motives which sway men's actions. It tore up deep rooted habits, it bore down the fondest and most inveterate prejudices, it brought into subjection to itself every appetite and desire by which man is wont to be governed. In the Apostolic writings we discern abundant proof that the *whole being* of those whose thoughts they reflect was imbued with the truth they proclaimed. It is not merely that they held life cheap in comparison with their spiritual convictions and embraced death in any form rather than compromise their cherished faith. There are other and more delicate traces that the gospel had penetrated to the inner centre of their being. We see in them a calmness of purpose, a keen appreciation of human relationships, a spirit of self-vigilance, quite incompatable with the notion that the impulse which moved them had touched their passions only.

These men were no fanatics. Their very enthusiasm is without flame, their very madness has method in it. Reason still governs them, and when most intense, their religion is most practical. The spirit born of the Christian faith laid vigorous siege to real evils and labored hard to promote substantial good. It set its face like flint against the views and practices which degrade human nature; formality, selfishness, falsehood, revenge, licentiousness, intemperance, covetousness, pride, brutal sports and all manner of evil. It enforced industry, it organized benevolence, made provision for the poor, befriended the wretched, relieved the suffering, liberated the captive. It was not wanting in tenderness and self-sacrifice. Whatever therefore may be your conclusion as to the character of their faith, there can be no question of the thoroughness of its influence. It possessed the entire man and wrought a change, deep, radical, complete—restoring conscience to its proper supremacy, reforming vicious habits, quickening and maturing benevolent impulses, giving a new impulse to the life, and impressing the character with the image and superscription of Christ, thus enabling them to achieve self-conquests under the most trying circumstances, to face manfully the hardest lot, to submit to the bitterest mortifications, to overcome the cruelest resentments, and to endure the loss of all things. And while religion could thus refine and renew and elevate the character of its converts, it filled them with peace and joy in the Holy Ghost, so that when the heart and the flesh failed and the spirit was passing to the unseen land, a visitant from the higher realms seemed present with the lone traveller, and the pilgrim entered the eternal world fearing no evil, but confident of a home and a warm greeting there.

THIRD: THE GROUNDS OF PROGRESS.

On what grounds may we account for the rapid spread of the Word in former times? Gibbon says that it was in consequence of the union and discipline of the Christian Republic which gradually formed an independent state in the heart of the Roman Empire. But this union was not formed until the fourth century while the most rapid spread of the gospel occurred during the first, so that this idea carries its own refutation. Was its success consequent on the fame and wealth and literary attainments of its

advocates, or did it tolerate crime? Was it a religion where the infidel might be received without conversion or be converted without a perceptible change of life, where the thoughtless and gay might float together down the stream to the charm of music? Was it like the Roman system, a strange combination where the skeptic, and the Jew, and the Gentile might join hands and wear sacred robes on which the cross is embroidered and yet make war with the Lamb that sitteth upon the throne? We answer, No. On no secondary principle can the early triumphs of the gospel be explained. Its secret rests in itself, its divinity, its doctrines, its spirituality, its sufficiency, its suitability, its Christ-like spirit.

1st. The miraculous power with which the ministry of the first advocates of the Word was attended, in part accounts for its success. We doubt whether a man can in the present condition of his mind believe in the divinity of a religion unattended by miracles. We naturally infer that if an Infinite Being acts, it will be in a superhuman way. The effect, reason suggests, will be in keeping with the cause. Man has the same right to expect that God's acts will exceed his in wisdom and power as that inferior animals will sink below him. As it is natural for man to act superior to animals so it is natural for God to act above the skill of man. If God were to confine His doings within the limit of human agency, we could not discern between the operations of humanity and divinity. A Divine religion attended with superhuman power wears the credentials of the Divine presence. This expectation was met in the first ages of Christianity, for miracles were frequently performed by the first messengers of the Word in confirmation of what they taught. Claiming a Divine commission as the teachers of Divine truth, miracles were wrought by the Apostles in the name of Jesus, and many were convinced thereby that they came from God.

2nd. The presence and power of the Holy Spirit helps to account for its success. For the first time the world heard the doctrine clearly, and persistently affirmed that God is a living, personal spirit, in direct, immediate communion with the souls of men, dwelling not only without them in the immensities of the universe, but also within them, in the minds and hearts of His children, the life of their life—that there existed the clos-

est possible union between the Christian believer and God—that the Spirit of God dwelt in him, to raise him out of darkness into light, out of sin into holiness, out of bondage to the earthly into the glorious liberty of the children of God. Under the Old Dispensation the Spirit had been given to men to awaken the conscience, to impart knowledge and wisdom. The Christian Dispensation proclaimed a new manifestation of the Spirit, differing from the former not so much in *kind* as in *degree*. Christ's work of reconciliation had made possible a larger outpouring of the Spirit; it had removed barriers of ignorance and sin, which hindered the free action of God in man, and now God could dwell in him richly. This was the doctrine so fully taught by the Apostles, and in the Acts and Epistles of the New Testament, and it was this quickening, illuminating Presence which largely accounts for the rapid spread of Christianity in Apostolic times. So long as the early Christians remained in sympathy and fellowship with Christ, they were endowed with power from on high, which made intelligible and real to them the revelation and work of Christ, raised their natural faculties into spiritual gifts, and introduced through them a new and higher type of spiritual life and goodness. The marvels of Apostolic history were but marvels of the manifested Spirit. We cannot say what is possible when the soul is filled with the spirit of truth and holiness and power. We see that it can make the feeble bold to declare the whole counsel of God and charge home the truth upon the hearts and consciences of men until they cry out "What must we do to be saved?" O, it was men under the continuous inspiration of the Spirit, ever affirming the eternal presence and power of the Spirit that accomplished the almost measureless triumphs of the early Christian Church. And it is the self-same Spirit which must elevate us to the loftiest visions or nearest fellowships or closest resemblance to God, or make us mighty through God to the pulling down of strongholds, or clothe our words with power to quicken and vivify the Church and the world.

3rd. The united and persistent prayers of the Church will, in part, account for its success. The connection between prayer and the spiritual power of a Christian and the success of the truth is clear and direct. The Word of God asserts it; the history of the Church proves it; the inner consciousness of

every believer confirms it. Scepticism may doubt the efficacy of prayer because it has not learnt to pray. But prayer is the barometer to determine the elevation or depression of the spiritual principle; as we feel the power and spirit of prayer we are ready to perform every good word and work. God has not united the greatest spiritual triumphs with prayer, because there is uncertainty in His plans, or because He in any way depends on our information, or entreaties. God is not a being of parts and passions moved by the fervor of human supplication, but He has connected prayer with spiritual successes, as a part of the moral agency He uses. He who has required faith, and hope, and love, and purity as essential attributes of a godly life, has expressly enjoined prayer as a duty and an essential of success. And no one ever prayed according to the will of God that did not succeed. What is it that has embalmed in the history of the Church, and made so famous the names and lives of Brainerd, and Martin, and Williams, and Ellis, and other famous modern missionaries but the spirit of prayer that led to their signal successes? And it was because the Apostolic Church was so united and fervent, and continuous in prayer that God so wonderously prospered the Word they preached. In all things by prayer and supplication they let their requests be made known unto Him. And in answer God supplied all their wants out of the riches of his fulness so that their word had free course and was glorified.

4th. You might further place great stress on the eminent character, and courage, and zeal, and heroism of the early Christian advocates as a ground of their success. Without elaboration it will strike every reader of the book of Acts, and of the annals of early Christian history that the courage, and bravery, and undaunted heroism of the first heralds of the cross was of the highest order and contributed immensely to their success. Councils and governments and all classes of opposers saw that these men would rather obey God than man, and were compelled to respect a courage they could not crush, and a devotion to their Master and His cause that nothing could destroy. With a love stronger than death they were prepared to endure hardness as good soldiers of Jesus Christ and counted not their lives dear unto them if that they might finish their course with joy and fulfil the work committed to their charge. These early Christian

advocates consequently went forth preaching the Word of Life, for no difficulties or discouragements could arrest their course. They pressed through storms of every kind and rose above all opposition that they might do the will of Him that sent them, and God honored such zeal with unexampled prosperity. Nations were born in a day; for men that turned the world upside down went everywhere, God working with them.

5th. The clear and distinct revelation of the future state, brought to light by the gospel, and proclaimed by the early Christian ambassadors, will further account for their success. The eternity that was all about them, and in which they so fully believed, led them to live and labor as they that must give an account, and they endured as seeing the Invisible. And that immortality which was so clearly revealed to their own consciousness they unhesitatingly proclaimed to the world, holding up to every man the rewards of holiness and the retribution of sin, thereby deterring vice by the most appalling threatenings and menacing it with an endless doom, and rewarding virtue with the highest glory and most perfect blessedness forever. In this way the immortality brought to light by the gospel, gave weight and power and searching to the ministry of the Word, and discouraged sin by the strongest motives, and encouraged purity by the loftiest considerations.

Thus you see that the Word of God has triumphed, and will go on to triumph until all difficulties are overcome and the world is restored to the fellowship and sonship, and citizenship of the Divine, and so found sitting at the feet of Jesus renewed and in its right mind.

SERMON III.

PRAYER.

"*Pray without ceasing.*"—1. THESS. v., 17.

ONE of the highest honors conferred on man, perhaps the very highest, is that he is enabled to hold fellowship with God. The question may be asked, Why should we pray, seeing that God must know all our wants and words before we express them, and works all things according to the determinate council of His own mind? But we do not pray to inform the Divine Being of our necessities, but rather to acknowledge our dependence, and to confess our trust in Him. He has Himself ordained this method of communication, and however men may perplex themselves in reasoning upon the philosophical bearings of this subject, prayer seems to be almost an instinct of the human heart, a law of our nature, which, however it may be kept in abeyance under ordinary circumstances, often comes into striking operation in great emergencies, such as a terrific storm at sea, a severe illness, a heavy loss, or a painful bereavement. At such seasons men pray who never prayed before, and scepticism itself, in times of fearful apprehension, bends its stubborn knee and seeks refuge under the throne of God. Now, what man feels to be instinctive, and natural, and safe, under certain emergencies, the Bible enjoins as a duty at all times. "Pray without ceasing."

FIRST—THE NATURE OF PRAYER.

1st. Prayer implies a firm conviction of the Existence and Personality of God. Of His *existence* we cannot really or rationally doubt. We attempt no proof of the self-evident truism that

God is, because the whole difficulty of proof lies on the side of unbelief. To say that some disbelieve in the being of God is no proof whatever that God is not, for existence is unaltered by man's belief or disbelief. He that cometh to God must believe that He is. There would be no approach to God, no real prayer, no conscious fellowship with Heaven, unless the mind and soul are deeply impressed with the sense of God's existence and penetrated with the most thorough consciousness of His being. But man will not approach a mere existence; he must have a *person*. The arm of a person is the only one upon which man can safely lean, the heart of a person is the only one man feels to confide in, and the attributes of a person are the only ones that man will readily approach. Now, the Personality of God is as manifest as His Existence. I know that Pantheism denies the Divine Personality, absorbing nature in the Deity and the Deity in nature, thus rendering the universe, in its compound nature of matter and mind, One, and that One, God. In this way the Divine Will and Free Agency is denied, and creation ceases to be a free act, a complete effect, and becomes an eternal process, God unconsciously passing into existence; and according to this theory, all existence becomes a part and parcel of the Divine Essence. But all the theories of unbelief cannot disprove the Divine Personality. Whatever ideas we attach to personality belong essentially to God. Individual consciousness, the power to design, thought, intelligence, self-motion, and existence separate from all other existence, is God. He is as distinct from the universe as the builders from the edifice, the author from his book. The unity of the universe proves a personal Creator, so that man may confidently feel in approaching the throne of grace that he approaches a personal God, and One who adds to all the other attributes of personality the tenderness and compassion of a Father, so that He can be and is touched with the feeling of our infirmities.

2nd. It implies a consciousness of the Divine Omnipresence. The universal presence of the Most High is one of the necessary attributes of His nature. He is the Creator of all things, and His agency sustains all things. He lives through all life, extends through all extent, works undivided, operates unseen. Being the source of all being, the cause of all existence, He must be everywhere present, co-extensive with the amplitude, and

pervading the minutest atom in the universe; and that presence must be real, actual, operative. The matter of the physical universe is incapable of self-motion, and all its parts are incapable of acting voluntarily on each other. Motion, therefore, implies a mover, as truly as contrivance proves a contriver. In every part of the universe are found forces—as gravitation, electricity, and light—subject to laws, which laws imply a law-giver. These laws being universal, the agency of the law-giver is universal, and wherever God acts, there He is, and wherever His laws are there He is. But apart from the evidence which Nature has furnished of the Divine Omnipresence, existence itself implies *whereness*; an actual being must have a where, and of the locality of God's being we have only to say that it is *everywhere*; and this Divine Omnipresence does not convey the idea that a part of God is in a given place, but that He is there essentially and perfectly; so that in approaching God anywhere we have this persuasion, that He can see us, that He can hear us, that He can answer us, for He is in every place. And whether we call upon Him in the closet, in the cell, in the attic, in the temple, from the loneliest solitude, or in the midst of the great congregation, God is there present to hear and answer.

3rd. It implies an unshaken confidence in the Prevailing Mediation of Christ. As the Mediator and High Priest of His Church, it is one of Christ's special prerogatives that He has to do with the prayers of His saints; and of this truth the Christian needs the firmest assurance before approaching the Mercy-seat of God, because even our best prayers, considered in themselves, are only devotional sins and suplicatory infirmities. It is not simply that apart from the Holy Spirit's agency upon the moral spring of our actions that we can offer no God-realizing prayer, but even when we are softened and changed by Divine grace so much weakness and destitution cleaves to our very thoughts and desires, and divides us even in prayer, that we may fitly exclaim: "When Thou hearest,forgive." By the defects of our devotion I do not mean simply that we are sometimes cold and irreverent, and but faintly impressed with a becoming sense of the awful perfections of Him into whose presence we come; this is indeed a remembrance fraught with suggestions of humiliation and pain; but we allude rather to that inward

contradiction which often exists between the language of prayer on the lips and the disposition of prayer in the heart, for be it remembered, the unvoiced desire and unspoken thought are as distinctly known to God as the most outspoken request. And if this be undeniable, what a miracle of self-righteousness must that man be who does not perceive that nothing less than the all-perfect intercession of Jesus can so purify our polluted devotions and so prevail over their inherent taint as to win their admittance into the audience-chamber of the sinless God. Suppose the evil imaginations experieneed at times by the most devout when engaged in prayer, scanned by the penetrating eye of God, should be put into words, would not the aggregate of all that Divine discernment discovered make us shudder and despair? How, then, can we offer that truest of prayers, "God be merciful to me, a sinner," only because of the prevailing mediation of Jesus? Seated at the Father's right hand, Christ permits not a single supplicant to go unbefriended into the Divine presence; clad in His sacerdotal robes, and bearing in his hand the censer of burning incense, He advocates our cause and obtains for us acceptance and success; standing midway between God and man, He intercepts the petition, divests it of all taint and imperfections, supplies its deficiencies, and then, uniting it with His own merit, and perfuming it with the incense of His own blood, He presents it to the Father, endorsed with His name, urged by His suit, and successful because of His mediation. We may pray without ceasing, because Christ ever liveth to make intercession for us.

SECOND—THE MANNER OF PRAYER.

"Pray without ceasing." Why, we cannot be always in the act of prayer; we cannot be always on our knees in prayer; we cannot always be using the language of prayer, or in retirement for the purpose of prayer. That would render the Christian a hermit; it would stop the tide of human affairs, dissolve the bonds of society, and introduce confusion throughout the whole earthly system; and this cannot be, nor is it required of us in our present condition. What is meant is that there must be an aptness for the exercise of prayer. We must have stated times for the performance of the duty, and not let it be an occasional impulse, or an intermittent exercise under painful pres-

sure or selfish fear; we must cultivate a devotional spirit, "so that we may pray always with all prayer."

1st. To pray without ceasing is to pray from the heart. To pray at all we must pray from the heart. By the heart the Scriptures mean the inmost soul. Heart worship denotes deliberate choice and understanding and feeling, in opposition to a mere form. The heart being looked upon as the seat of feeling, just as the brain has been considered the chief organ of thought, it has been, by an easy metaphor, employed to denote that faculty of the soul by which we perceive what is desirable, cleave to what is satisfying and taste the delight which certain objects are adapted to impart; and it is only when the mind is disengaged from everything foreign to devotion, and the soul is impressed with the weight and moment of its undertaking, and is susceptible of such sentiments as correspond to the object of worship, that it can be said in truth the heart is engaged; and without this there can be no real prayer. Mere expressions, chaste and elegant words, rich and high-flown sentiments, are not prayer. It may be a good picture of it, but the life is wanting. If you were presenting a petition to Her Majesty, it is not the gilded paper or good writing that prevails with Royalty, but the moving sense, the pleading heart that inspires it. So it is with the King of kings. He regards what the heart says, and hastens to fulfil its request, but He takes all as nothing where the heart is wanting. The heart is the life, the soul, the prayer of prayer. If asked to describe prayer, I should say it is *the habit of the soul, the right mood of the heart towards God.* Prayer is not only an expression of trust, of reverence, of love; it includes more than suplication; it is communion, it is intercourse of heart with the great Father, and therefore a groan, a sigh, a wish, a tear may be all that is seen or heard when the heart is really and consciously engaged in prayer. And from this you may see that, praying from the heart, you may be always praying. No matter how engaged—in secular or social or literary or worldly pursuits—the heart may still be going out after God and commune with Him unceasingly.

2nd. We must also pray perseveringly, importunately, believingly. We must always feel the need of a thing before we can appreciate its worth. If your child asks for bread when it is not

hungry, and that unfelt request is granted, the child cannot properly value the gift. And so it is in the case of a supplicant in prayer; if there is not an anxious desire for the blessing sought, God would not be honored nor man benefited by the answer; but if there is an anxious desire, a deep sense of want, the blessing will be received with gratitude and praise; and in proportion to the intensity of our desires, we shall perseveringly seek the blessings we need. And I must urge you thus to continue instant in prayer, though God seems to delay the answer; for often prayers have been answered in ways so unexpected that while we have doubted or wondered whether God would answer, He has already supplied our want—not in the manner we had expected, but in the way He thought best. I beseech you, persevere in prayer, and be assured that God will answer in His own time and in His own way, and that time and that way will be best. He may create in you a state of mind which will enable you to accept the wants and conditions of your daily life with hopefulness and gratitude. He may strengthen you to sacrifice your own will and bow implicitly to the Divine Will. He may lift you above all selfish fear and thoughts of personal convenience and gratification. He may make you see that your supposed calamities are only blessings in disguise. He may put far from you the mystery and trial that hath hung over your life. While you are calling, the heavens may be opened and the blessing be visibly poured out; but who shall say which is the divinest answer? Let me urge upon you the spirit of hallowed determination and believing importunity. If God be silent, do not restrain prayer; if He answers not immediately, continue until the cloud gives promise of rain.

THIRD—THE MOTIVE OF PRAYER.

Several motives might be considered, all of them urgent and impressive, in favor of this duty. We will consider three.

1st. Prayer contributes to the removal of evil. It removes natural evil. It removed affliction in the case of Hezekiah, sorrow in the case of David, oppression in the case of the Israelites in Egypt, and Peter in prison. Prayer also removes moral evil of every type and degree; prayer also delivers from personal evil, from social evil, from intellectual evil, from spiritual evil, and from national evil.

2nd. Prayer counteracts wrong passions and generates the spirit of benevolence and love. Love to God and man comprises the whole of religion; and what is more likely to promote love towards our fellow creatures than bearing them in our minds before the Throne of Grace? We cannot fail to feel for those for whom we pray, unless our petitions are full of hypocrisy. To pray for the welfare of another, and yet be indifferent to it, is gross dissimulation. Approaching God for others, we become their advocates, and we cannot be indifferent toward those whose cause we undertake. The principle of self-love has grown into such proportions, through our habitual inattention to the well-being of others, that we have almost forgotten the existence of others; but if we can be induced to step out of this narrow circle and look upon the necessitous world, our natures are touched, our own troubles appear less, and a generous compassion is awakened for those around us. When spreading before God the circumstances of a friendless orphan, an unprotected widow, an afflicted sufferer, or the unhappy victim of demoniacal passion, we are moved to pity and concern, and extending the solicitude to the whole world, we should feel: "Who is weak, and I am not weak?" In proportion as we pray for others will narrowness vanish and the heart swell with genuine and universal affection.

3rd. Consider the constitutional consistency of prayer. Prayer enters into the very nature and constitution of Christianity. Only while the Christian prays he lives. In prayer he approaches God, in prayer he realizes his relationship to Him; in prayer he pours out his desires, his hopes, his fears before Him: in prayer he receives succour, and strength, and wisdom and power from God. The more he lives in the spirit of prayer the nearer he comes to God, for Heaven descends into his bosom and he is filled with all the fulness of God. Behold that privileged mortal—the man of prayer, entering into filial communion with God! His heart is burdened and heavy-laden, but he rolls his burden into the lap of the Eternal and finds relief. He is sore pressed by the enemy, but the name of the Lord is a strong tower; he runneth into it and is safe. He is weary because of the trials of the pilgrimage; but he waits upon the Lord and renews his strength. The soul is dark and depressed; but as he draws near to God, beamings from the

uncreated glory shine upon him. How sublime the man! He has shut out the world and is shut in with God; elevated for a season above the earth, he turns from communion with the creature to communion with the Creator. Peace fills the soul, joy enraptures the heart, grace renews the nature, power preserves the footsteps, glory bathes the soul; he is canopied under the shadow of the everlasting Throne; he is alive with God—vitlized, crystalized, spiritualized by prayer, until communion meetens for the endless friendship of Heaven.

You might go on to think and speak of the doings and achievements of prayer, for prayer has achieved the most Herculean triumphs. It hath stopped the sun and chained the moon, or it hath made the heavens smile with sunshine for the space of three years and six months. It hath dried the sea and divided rivers, and made the clouds withhold their rain, or it hath made the same skies weep for joy, while the clouds have poured forth their fruitful showers. It hath dashed bulwarks to the ground, quenched the violence of fire, stopped the mouths of lions, turned to flight the armies of the aliens, robbed death of its prey, and hell of its expectations. It hath stayed the hand of Divine vengeance in mid-air, so that it spared the cumberer another year. It hath changed the most dissipated and abandoned of men into saints of the Most High God, and it hath made the dreariness and desolation of death to be rekindled with immortality. I urge, then, that whatever your care or grief or sorrow or distress, you carry it at once to the Mercy-seat of God. Tell him all your heart, and He will undertake for you. Christian,

"Hast thou within a care so deep
It chases from thy eyelids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

"Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer."

SERMON IV.

SPIRITUAL QUICKENING.

"*And you hath he quickened who were dead in trespasses and sins.*"—EPHESIANS II, 1.

THIS Epistle, written by Paul to the Church at Ephesus, expresses the Apostle's profound interest in the Ephesian Church. Several reasons might be assigned for his strong and persistent attachment to that Church. Beyond his ordinary regard, as a Christian, for the triumph of the cause of Christ, and his desire for the well-being of all who name the name of Christ, Paul had planted the Church at Ephesus, and afterwards revisited it and remained there preaching the gospel longer than in any other place during his public ministry, and he only left it at last when compelled by the tumult excited by Demetrius. He then left Timothy there for a time to complete the work which he had begun. Added to this Ephesus was at this time called the first and greatest metropolis of Asia, made so by the Romans; therefore it was a great centre of population and influence, and it was pre-eminently the headquarters of idolatry. The celebrity of the city was chiefly owing to the famous temple and the great goddess, Diana; so that Paul sought to be strong in the strongholds of idolatry. Here, also, Paul had realized considerable success, and had baptized twelve persons whom he found there, disciples of John the Baptist. The fact of this letter being specially addressed to the Ephesians, has been called in question. It is possible it was an encyclical letter, meant to circulate among a number of Churches, of which Ephesus was the chief. But be that as it may, this letter is a most invaluable one. You perceive the Apostle's aim in it is to show forth the origin and headship and perfection and graces of the Christian

Church. With great tenderness of feeling and power of appeal he sets forth man's state, man's obligation, man's possible spiritual attainments, man's entire dependence on Christ, man's blessedness and safety when found in Christ. It is of man's state by nature and his condition when spiritually renewed by grace, that this text speaks.

FIRST—YOU HAVE MAN'S MORAL DEPRAVITY SYMBOLIZED:

"Dead in trespasses and sins."

1st. This implies the absence or retreat of a principle which properly belongs to, and was once possessed by man. It would be improper and absurd to speak of anything as dead which was never endowed with a living principle. We never speak of the inanimate parts of creation as dead. We never speak of a stone as dead, because no living power has ever been extinguished in it. It is only of what once had life, and that life is withdrawn, that we say that it is dead. Thus we speak of plants, of animals, of men, when bereft of the vital or life-giving principle. Now the death that has overspread the soul of the unrenewed consists in privations, in the withdrawal of what originally belonged to the soul and was its life, for as the life of the body is derived from its union with the soul and continues no longer than while that union subsists,(for the moment the soul departs decomposition begins) so the life of the soul is derived from its union with God. But when man sinned, the Deity retired from the soul, and the effect of that withdrawal is that though it is not deprived of its natural powers, it is robbed of its real life; for spiritual life is not mere existence. Fallen angels exist, but they are wholly destitute of the great elements of Divine life. It is essential to life that the nature which exists should appropriate and possess whatever will render that existence supremely desirable and happy. In Paradise man found his happines only in the source of his being, and separation from that source is spiritual death, so that the withdrawment of God is, with respect to the soul, what the withdrawment of the soul is, in relation to the body. In each case the inevitable result is death. This view of the subject ought to fill us with anxiety and grief. Had man never possessed the Divine life, there would be less to deplore in his condition. We are less affected at the con-

sideration of what we never possessed than by the deprivation of what we once had. We look at the inanimate parts of creation without emotion, because, though destitute of life, they never possessed it; but when we look upon a dead body how differently we feel, and here, remember, an immortal spirit once dwelt, which has now fled and left only the ruins of a man. But we should be far more affected still in contemplating a dead soul. Here, we should remember, God once dwelt. The soul was once illuminated with the Divine smile and reflected the Divine image; but all has vanished, and the soul, overspread with spiritual darkness and death, manifests its lapsed and fallen state by the absence of the living one.

2nd. It implies the completeness and universality of man's moral pollution. Life admits of many degrees and kinds. There is vegetive life, as in plants; animal life, as in animals; rational life, as in man; and so on, up through the whole range of life. And where life is of the same sort, it is susceptible of different degrees. It is much more perfect in the larger sort of animals than in reptiles, and the vital principle in different men exists with various degrees of vigor. There are different degrees of life through the whole chain of existence, (though a link of inseparable connection), from the most tiny insect to the first seraph before the throne. But there are no degrees in death. All things of which it can be truly said, they are dead, are equally so, so that all who are dead in sin are equally so. There are some unconverted persons of gentle disposition and moral blamelessness; but notwithstanding these amiable and engaging qualities they are not temples of the Holy Ghost, and therefore they are dead—spiritually dead. There are some who, by the influence of a holy example and a pious education, exhibit a fair exterior, but they are alienated from the life of God and spiritually dead within. You may lay it down as a principle to which there is not a solitary exceetion, that whatever the moral character exhibited to the world may be, every unrenewed person is dead in trespasses and sins, for "to be carnally minded is death." Not only is it thus intensively radical and complete, but it is also extensively unlimited. From whatever cause it may be conceived to have originated, the fact is certain that a moral disease has spread itself throughout all mankind. In whatever station, or in whatever region of the

earth they may be placed, whether you look on the generations of old, or survey the moral state of nations in modern times; whether you view the abodes of savage or civilized life; whether you contemplate the character of the higher orders of society, or the practices which abound among the inferior ranks of life, the stamp of moral depravity, in one form or another, is impressed on the general conduct of all. Watch the earliest direction of the spirit after it wakes up into life, and they are wandering footsteps that stray from the womb, speaking lies. Down the long aisle of time there runs one sickening perpetuity of sin, transmitted without exception from generation to generation. Spend your life in perpetual travel until you have belted the whole earth in your journey, and you cannot escape from under the shadow of the curse, or find the land where original sin has not worked its work of death. Wars, dissensions, bloodshed, murder, suicide, cruelties, selfish contentions for power and territory, all proclaim the moral depravity of the race; and the recurrence perpetually, of the same evils in so many different latitudes and under so many different forms incontestibly proves that "all have sinned and come short of the glory of God."

3rd. This suggests that man's spiritual death was occasioned by a violation of the Divine law. "Dead in trespasses and sins." The essence of sin is a voluntary disregard of the Divine authority; the creature acting on his own will in contempt of the supreme will, preferring a prohibited to a prescribed course. It is the assumption of independence in the dictation and control of our own ways, so that the rejection of the Divine command is at once the essence of sin, and the essential sin of man. The real germ of sin in man is not the latent depraved tendencies of our moral nature which predispose in favor of sin, or the external influences which are brought to bear upon us from without which incite to the commission of evil. They are both essentially sinful, but man's sin is in his own voluntary concession or yielding to both. In every act of transgression there must be, and is, the concurrence of our own wills, and it is by placing our will in voluntary antagonism to the Divine that we commit ourselves to the tides of depravity, and are overwhelmed with desolation and death. But this Scripture not only reveals the nature of sin, it also represents it as a

power which encases the soul, "dead *in* trespasses and sins;" as though sin were the winding-sheet in which the soul of man is wrapped, or a coffin in which it is enclosed, or a grave in which it is buried with all the air and repulsiveness of death.

SECOND—YOU HAVE TO LOOK AT MAN'S SPIRITUAL QUICKENING.

"And you hath He quickened."

The quickening of which the Apostle speaks, is real and practical and saving. Let us seek to realize both the manner of its accomplishment and the results it produces on the soul, and its moral experience.

1st. The Spirit quickens by an application of truth to the heart. It is manifest that one great instrument employed by the Spirit for the quickening of man is the Word of truth. The Spirit does not produce the change in man called "passing from death unto life," independent of man himself. It is not by mere force that he subdues, but by argument, persuasion, and motive. He looks on man, not as a mere machine, but as a rational, reflective agent, and therefore approaches his heart through the medium of his intellect. Else for what purpose exists the written testimony, and for what end is it addressed to man? It proceeds on the assumption that he is possessed of intelligent and reasoning powers, and the Spirit, in his operation, takes this for granted, and so acts agreeable to the nature and constitution of man, and it is when the mind is in contact with the truths and doctrines of revelation that the Spirit communicates his influence, not to force the man to believe, but to dispose the heart (naturally disinclined to the spiritual) to receive and embrace the saving Word. And when any one, by being brought into contact with the truth, becomes the subject of religious impressions, his convictions can be regarded in no other light than the Spirit moving upon the soul to lead it to the possession of spiritual life. And it may be further said that the influence of the Spirit is inseparable from the Word of God. Frequently the same mistake is made in the world of mind as in the world of matter. We speak of this material universe as governed by certain laws, and preserved in all its order and harmony by the force of gravitation. Now, what is this force of gravitation? Is it something wholly independent of the will of God—something which He has evoked from the silence and depth of eternity,

apart from Himself? No. And just as the law of gravitation can be resolved into the ever-acting energy of the Divine will, in preserving and upholding the physical universe, so the provisions and laws of the Christian economy are not something separate from the Spirit, but rather the Spirit himself, in and through these, acting on the inner and moral nature of man. So that you see by the truth we mean more than the mere letter of Scripture, or the doctrines and articles of our faith. We include that which the letter contains, and between the letter and the Spirit there is an inseparable connexion. Christ said: "The words that I speak unto you, they are spirit and they are life." The Word may be but the envelope which encloses the Spirit, but the Spirit, acting through the letter, quickens the soul into a newness of life. So that you see, by adopting and realizing the spirit and essence of what the written Word sets forth, we are brought into fellowship with that power by which man is quickened and restored to the life of God.

2nd. The Spirit quickens by a spiritual discovery of Christ to the soul. It is possible in conducting a man to Sinai's dreadful mount that the conscience may be startled and the mind deeply awed as he hears the thunder's mutter, sees the lightning's flash, and listens to the voice of a present God. But heighten the splendor connected with the giving of the law as we may—let us conceive of the cloud which encircled the mount as dark and rare at the outskirt, but bright, burning, and unapproachable in the centre—let us conceive of the great Eternal descending upon the mount, and the lustre of His Godhead bursting the veil with which He was clothed, till the whole scene is converted into one flood of burning glory—yet it is not so adapted to awaken and subdue the soul as the cross of Christ and the tragic scene of Calvary. Christ crucified possesses a marvellous power over the hearts and consciences of men, and when beheld by faith fascinates the soul as by the charm of a resistless spell; "For I, if I be lifted up, will draw all men unto me," said Christ. No radical, saving change can be effected in man without the manifestation of Christ to the heart. The terrors of the law alone cannot subdue or change the nature of man; the law may show the heinousness of sin and the danger to which the sinner is exposed, but it cannot produce a complete spiritual quickening. The law will show the disease, but Christ must

reveal the remedy. The law thunders its sentence of doom, but the Saviour whispers the promise of escape and salvation. The law kills, but Christ makes alive. The law, at most, is only a school-master to lead us to Christ. Now, there is a revelation of Christ found in the Scriptures—for the heart of the Bible is big with Christ; but in spiritual quickening something more than an acquaintance with the record of Christ's life and teachings, and miracles, and history is necessary. There must be an internal revelation; the veil of unbelief must be removed from the understanding and the heart, and the Spirit must afford that inward and Divine light by which alone Christ is seen in His saving and renewing power. Now, as soon as the soul realizes the knowledge of Christ in this inward and complet sense the understanding is enlightened, the heart subdued, and every element of moral death is dispersed by the indwelling of the Spirit of Christ, while the soul, wondering and grateful at the new and sublime light that has dawned upon it, reverently exclaims: "God, who commandeth His light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." This is the sort of revelation Paul speaks of when he attributes the change wrought in him to a spiritual discovery of Christ: "When it pleased God to reveal his son in me, immediately I conferred not with flesh and blood." But he went forth at once to fulfil Christ's will and to obey Christ's command and to reflect Christ's spirit, because Christ was formed in him the hope of glory.

3rd. The Spirit quickens by the renovation of the heart, and the restoration of the moral nature to conformity and sympathy with the Divine. The indwelling of the Spirit involves more than a mere formal reception of Christianity. It invests man with moral excellence. If Christianity be the sublimest and most uplifting energy that can go forth on the soul of man, its effect must be seen in all that is pure, elevated and heavenly. It is not the mere intellect that is involved in the belief of Christian truth: there is another region in which it exerts its vital influence, converting a world of darkness and sin into a world of light and holiness. It is a part of our Christian consciousness that the reasonings and conclusions of the mind are followed by the approbation of the heart; and

such is the inherent excellence of Christianity that it engages the best feelings and affections of the soul. Perceiving its unrivaled excellence, the humble enquirer gives it an unfettered introduction into the temple of the soul, and entering that sacred region it exerts its transforming power on the moral principles of man, and, as the result, new feelings and dispositions are induced, the mind, turning from all its former inclinations and pursuits, is directed to objects pure and consistent, and while the mind views things through another and better medium the affections are placed on objects in harmony with the renewed nature, and there is a real and perceptible correspondence between the object and the nature to which it is presented for possession. A pure nature can have no relish for impure things, and as the affections become purified and centred in God, the man will exhibit those tendencies and devote himself to those pursuits which will evince to all "that he hath passed from death unto life." And as the Divine life interpenetrates the nature and dwells in the very centre of the being, it will raise the man into the likeness of God, enabling him to participate in God's nature, to share His fellowships, lean on His bosom, know His mind, and thus be completely restored to the likeness and communion of God. And as the Divine life deepens and expands in the soul and the man becomes more and more filled with God, the attraction of outer evil ceases, while the attraction of the Divine draws the soul into closer and yet closer relations to God, till all like Him, the renewed and transformed man is meetened for the inheritance of the saints in light.

You cannot contemplate this subject without seeing the painful and ruinous effects of sin. Sin induced and perpetuates moral death in the world. But you also see the power and instrumentality by which lapsed humanity may be restored to the fellowship and likeness of God. The Eternal Spirit is the one agent in man's moral recovery. The inefficiency of every human means to restore man has been fully proved, for, tried on the broadest scale, and by the most gifted and skilled hands, it has been tested and found incapable of fulfilling its self-imposed task. Every effect must have an adequate cause, and nothing can change the moral chaos of the world into the order and loveliness of its primeval state but the Spirit which first

said, "Let there be light, and there was light," for "it is not by might nor by power, but by my Spirit, saith the Lord of Hosts.

SERMON V.

NOAH'S FAITH.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."— HEB. XI., 7.

THE moment we refer to Antediluvian times, our curiosity is at once excited. We ask a thousand questions, which no one can solve. We enquire what sort of people were they that lived before the flood? What were their manners, and customs, and habits of life? What form of government did they live under? And in what way were their laws taught and proclaimed? What language did they speak? And did all the people speak one tongue? Were they divided up into separate nations, with all the features and phases of nationality as at present? Did they then war and aggress on each other as nations do to-day? These, with a number of other enquiries press upon us until we turn somewhere hoping to find relief or solution. But the Scriptures, the only correct and authentic history of the world before the flood, do not satisfy our curiosity, or aid our difficulty. The account given in the Bible of this world before the flood is so brief that it is but a sketch rather than an historic record of the men, and times, and deeds, and events that happened in that early era of the world. Of the celebrated personages that then flourished, the names are seldom mentioned, and the transactions in which they engaged are not specified in detail. The inhabitants of the old world pass before us like the shade of departed greatness, with an infallible judgment passed on their character, and a distinct declaration of their doom. But amid the deep and universal pollution that then abounded, it is pleasing to find

that God had, at least one witness for Himself, a man whose genuine piety, eminent principles, sublime religiousness, and distinguished character, enabled him to shine forth as a brilliant light and example amid surrounding depravity and sin. No wonder that Paul places this man, Noah, on the muster-roll of the heroes of faith.

FIRST—NOAH'S FAITH.

1st. Noah's was a faith of obedience. Being warned or commanded of God, he prepared an ark. In the Book of Genesis you read, "Thus did Noah according to all that God commanded him, so did he." This was said of him with special reference to his compliance with the Divine directions respecting the ark. Viewed in all its aspects, this is one of the finest instances of obedience on record. That which he was commanded to build was a vast structure—a work of years. The labor and experience necessary to procure and prepare the materials, and then construct it, was immense. Its dimensions and description and materials are fully outlined in the Book of Genesis. According to Hebrew measurement, the ark was about 525 feet long, 87 feet wide, and 52 feet high. Thus you see, it was an immense structure, by far the largest vessel that ever floated upon the waters. The principal material used in its construction was gopher wood, *i. e.* pine, or cypress. With lower, second and third stories he was to make it, and with rooms or apartments for the different kinds of animals, and for the accomodation of the living inmates. There were to be windows for light and ventilation, and a door for ingress and egress. It was not modeled like a modern ship, or equipped with rudder and sails. Had it been built like a ship, from a keel, with curving bottom, it could not have afterwards rested on dry land without falling over on its side, to the danger of its occupants. It was a large vessel, answering exactly the purpose for which it was designed. Concerning the *place* where the ark was built, conjecture has said strange things. One supposes it was built in Palestine, another in Mount Caucassia, another in China, another in New York. In the absence of definite information, it is most probable from tradition and inference that it was built in the land of Shinar, on the banks of the Tigris. If asked whether Noah took the whole of the 120 years to build the ark, we should reply, no, for in that case, without a miracle

the first part of the vessel would decay before the last was finished. This huge craft, constructed for an unwonted emergency, Noah built at the command of God and in obedience to His word.

2nd. Noah's faith was persistent and persevering. Being warned of God of things not seen as yet, he belived God's word and accepted it as true and certain. The length of time that intervened between the first intimations of the deluge, and the actual flood, afforded many striking proofs of the mental and moral character of Noah, and the strength and persistence of his faith. When God indicated His determination to destroy the world for its iniquity, without doubt unbelief often whispered, surely this cannot be God's voice? Will God find it in His heart to destroy every living thing? And where will He find water enough to drown the world? And how will the creatures to be preserved, be collected, and kept in the ark? And a thousand other difficulties unbelief would suggest in all these years. Yet Noah perseveres. And while going forth as a preacher of righteousness, he would require no small courage. It is a comparatively easy thing to preach righteousness when public sentiment is on our side, but it is a hard and difficult work when sin hath universal dominion. Yet this man, undaunted, went forth to instruct and warn, and reprove the people, telling them of God's purpose, unless they repented of their sins. Some would laugh and scoff, others persecute, others turn indifferently away. Yet he continued to remonstrate and warn up to the last moment of Divine forbearance. What faith and boldness! What an example to us who are ashamed or afraid to express our abhorence of evil, or adherence to virtue's side! What a reproof to those timid spirits who are afraid to reprove popular wrong! We need more men like Noah, who in love and pity will ceaselessly toil to urge people to repent and escape the menacing doom. And yet, with iron nerve, and manly courage, will speak out boldly the words of truth and dare to be singular for Christ's sake, and persevere in this course unswervingly, amid ungodliness and opposition, or unfaithfulness and unremunerative fields of waste. In your faith and fidelity, be like Noah, firm as the rock that hath weathered a thousand storms. Let not allurement withdraw, or terror drive you from the adherence to the right. Though mockery and re-

proach, menace, or whatever hell can invent, or depravity perform be tried upon you, "cleave unto the Lord with purpose of heart."

3rd. Noah's was a faith of patience. Noah's faith was tried not a little. The length of time, 120 years, was a severe tax itself. It is true, viewed comparatively, the length of time, compared with the life of man before the flood and now, was only about the eighth part of a life. But the years were not less because of the length to which men lived, for a man to wait all these years till the cup of iniquity was full—till the long-suffering mercy of God was exhausted, without any sign to confirm his faith—with nothing but the testimony of God, was a patient continuance rarely equalled. But then Noah had to meet much that was hard to bear. His patience, as well as his integrity, was severely tested. He was exposed to scoff, and insult, and ridicule. Whilst collecting materials and building the ark, sneering ridicule would diligently ply its weapons, and pour out its abusive tirade, and there is scarce anything harder to bear than this. Many have shrunk from glorious enterprises, rather than be objects of ridicule. Many have left the path of duty, with their work half done, because they could not bear the scoffs of men. But Noah executed all the work assigned him. He preached all the days he was appointed, and fulfiled his other tasks, notwithstanding all that he had to meet. He bore up bravely to the last, and only ceased his work when the Lord shut him in. Now, as you see Noah's faith bearing him up amid the fiercest trials, and nerving him to perform the most trying and sin-condemning work, you cannot wonder that it is said he became an heir, or possessor of the righteousness which is by faith—was ranked among its most illustrious examples and heired its richest heritage.

SECOND—NOAH'S FAITH CONDEMNED THE WORLD OVERTHROWN BY THE FLOOD.

How Noah's faith condemned the guilty world is easily seen, and requires no elaboration. The saving of a good man is as a sentence against the sin and negligence of all who are unsaved. They having had the same means, and privileges, and opportunities, they might have embraced the same salvation and blessings.

Several questions will arise, that should be briefly answered. It may be asked, "Had Noah *no other sons* than these three who were saved in the ark?" Undoubtedly he had, for he was five hundred years old when Japheth, the eldest of these three was born. In all probability, Noah, like the other antediluvians, begun to sustain the parental relation at about fifty years of age, so that it is only reasonable to infer that Noah's family in more than four hundred years, must have been large. But very likely, under the pernicious influence of that age, they had become corrupt and depraved, and therefore undistinguishable from the ungodly world, so that they shared the fate of the multitude whose example they had imitated, while, in all probability, these three sons, born after Noah had received intimations of the deluge, he exercised over them a more rigorous and restraintive influence, and suffered them not to wander unrestrained, as the others had done. So that Noah's faith, like many a godly parent's now, condemned some of his own household. It will be further asked: "*Was the deluge universal?*" The language of the Bible plainly indicates that it was, for it says: "All the high hills, that were under the whole heaven, were covered." It is clear from the testimony of Scripture, that all mankind, except those in the ark were destroyed by the flood. Whether the waters extended over the whole surface of the globe, I cannot say, for I know not whether the whole world was peopled then. It is certain from the age of the world, and the length of human life, that the population at that time must have been equal to the present population of the world. And if all the habitable parts of the earth were then peopled, in the most literal and geographical sense, it was submerged. The *Geological* argument, for a universal deluge, founded on the fossil remains, discovered in the rocky strata of the highest mountains, I leave. It is from the variety of every climate collected in the ark, and from the clear testimony of Scripture, that I see the absolute universality of the deluge.

It may be further asked, "*Where did all the water come from* by which the earth was overflowed?" You observe the Bible says, "then were the windows of heaven opened." So that the water, instead of descending in drops, fell in torrents. It is also declared that "the fountains of the great deep were broken

up"—an expression that many old writers thought denoted a vast ocean in the interior of the earth, from whence the waters came. But science has shown that the interior of the earth is a bed of fire, instead of water, so that the expression indicates that the waters of the globe were lifted up and made to overflow. Thus, you see that the rain which fell for forty days and nights was assisted in its work of ruin by the overflowing seas.

What must have been Noah's feelings when the Lord sh[ut] him in! With what emotion he must have gazed forth from the window of the ark, upon the dying world, and witnessed the wide-spread death struggle, and heard the shrieking out of universal life! Without doubt his whole soul was stirred when he saw the gates of death so crowded, and not a few of his relatives lost forever. But who shall describe the feelings and expressions of the condemned ones themselves? You have seen or read of partial floods and inundations, when dams have given way, or great rivers swollen by the melting snows, or abundant rains, have spread desolation and death for miles around, and that scene of ruin and distress has made your flesh creep. But what is that to the deluge here referred to? What is the destruction of a few to the loss of a world? Oh, you cannot realize that day, that scene, when the heavens poured down their floods in merciless torrents, and the great deep lifted up its voice, and roared its dirge of death, and when the foaming waters, on every side met to cut off the last hope of man! I have seen pictures vivid and heartrending, but they are only pictures, the reality of this scene defies description. See those men who had scoffed and mocked for long at the old fanatic's faith, when the waters had actually commenced to rise, rushing toward the ark and imploring shelter, when it was too late. Entry was then impossible, for God had barred the door. See them then turn toward the highest tower, or rush frantically to the top of the highest mountain! The aged and the sick are swept down the flood, with no one to relieve. The mother, frantic and wild, lifts her child on her arms to keep it out of the water in which she herself is drowning. There the young man of strength, who has climbed the highest tree, with his sister in his arms, holds on till his limbs are stiff and they fall helpless into the foaming flood. From those high cliffs, men

and beasts drop one by one in their exhaustion. Those on the high mountains, who have been watching the awful swell of waters, now feel the terror of their lot. Hunger and want pursue them like an armed man, and add to their despair. The waters still rise, and the area of possible existence narrows until at last every barricade, and tower, and mountain is overflowed, and the last survivor shrieks out the wail of his dispair and sinks to share the common ruin. What a scene that drowned world presented! What a sound that death groan of expiring humanity! But as you think of that scene of desolation, and remember the sin, the unbelief, that condemned that world, and the faith that outrode the storm and came forth from the flood to be the father of a new generation. Look on and on to the end of time and the grand assize of the last day, and think of the second deluge of fire that will one day consume this world, and then remember the millions whose faith in Christ shall forever shut them in with God, while all that lived in sin and died in unbelief shall perish without hope, or shelter, or refuge. "For shall not the Judge of all the earth do right." And remembering that, fly at once to the refuge set before you, so that you may be prepared for that awful day whenever it shall come to pass, and enter through the gates into that city whose builder and maker is God.

SERMON VI.

MOSES' FAITH.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. HEB. XI., 24-26.

A GRAND chapter of heroism is this eleventh chapter of the Epistle to the Hebrews. In it you have a very brief summary of that holy war, in which the most distinguished saints, of former times, so nobly engaged. It reveals the principles by which they were inspired, and the grand achievements by which their names are handed down to a worthy immortality. It shows you that the battles they fought were bloodlessly achieved, and their victories peacefully won, over foes the most powerful, and trials the most severe, and sufferings the most protracted. In this bright constellation of ancient worthies you have described the same faith, but very diversely exercised, under very different circumstances, showing that while faith is one in essence, it is many-sided in its forms of expression and power of service. In looking at the faith of Moses, you see a man of rare gifts, and great wisdom, and much culture, and distinguished bravery, and great possessions, and brilliant prospects, made yet greater by faith.

FIRST—MOSES' FAITH AND ITS ACHIEVEMENTS.

1st. The nature of his faith. We read "That he endured as seeing Him who is invisible." Thus you see his faith realized the unseen and future, and brought it into his present consciousness. The man who has no true faith lives only in the

world that is seen and present. The pressure of outward and visible things limit and restrict him. The claims of business, or pleasure, or trial are all absorbing; and being so engrossed he is blind to, and almost unconscious of all beyond. But faith penetrates the thin partition of matter, which separates the unseen and invisible from us, and makes us conscious of its reality and power, and we at once feel that the future is present; the hidden, real; and that the eternal incloses us on every side. We feel constrained to live as if heaven were real and eternity everything. In this way the faith of Moses exerted its legitimate influence and brought him into real and living sympathy with eternity and God; and he accepted God's will, and word, and purposes concerning him, with unhesitating faith and devotion. He did not doubt, but believed with a persuasion and confidence that banished all hesitation and fear. The want of assurance is the secret of the limited influence which Divine truth exerts on many who professedly believe it. A celebrated historian has remarked of the Roman philosopher "That they profess to believe in a future state, but it had no influence over them because they were so uncertain." The same may be said of a great many of the professors of Christianity. The truth they profess has little influence upon them because they do not receive it with assurance and certainty. They are not sufficiently convinced of its reality. They profess to believe what they really and practically doubt. But in the case of Moses, as it should be with all Christians, the heart was purged from the scepticism and doubt which depravity engenders; and the mist and fog, with which sin clouds the vision of the soul, was cleared away; and his heart found rest, and peace, and satisfaction in God. And he was enabled to endure all hardships, and sacrifices, and suffering as seeing Him who is invisible. Faith elevated him above the ties of common life, and the enchantment of worldly possessions; and enabled him to live a life of true boldness, and self-reliance, and divine dependence—a life that was God-trained, God-directed, God-like.

2nd. The choice of faith. Moses' choice involved singular self-sacrifice. His position was one of no ordinary character; the only son of Pharaoh's daughter—all the honors and privileges, and advantages of the finest earthly prospects were wait-

ing for him—but he voluntarily renounces it at the call of duty. Not, remember, that there is any *necessary opposition* between the present and the future. Serious evils have arisen from the unscriptural notion that there is a necessary opposition between the world and religion. This opinion has given rise to the existence of monasteries, and nunneries; and has been the excuse of others for not being more spiritual and consistent; but in truth the proper claims of business and life, instead of being opposed to spiritual culture, may greatly promote it. The man of toil is called by that very labor to the exercise of endurance and self-independence; a most essential element of Christian character. The man of business has an opportunity to get an insight into human nature and test his own principles. The man who labors anywhere, must by that effort grow in vigor of character and manliness of purpose, if he works under right principles. Any thought of a necessary antagonism between the present and the future is opposed to the Divine teachings, and the very end for which man is placed in the world. I know there is a danger of being absorbed in the present, to the exclusion of the future. It is possible to become carnalized and mammonized, but this is not of *necessity*, but *of persuasion*. There are times when the world stands in direct opposition to the claims of religion, then the duty of separation is clear and imperative. This was the situation into which Moses was brought, when at the call of God, he made this noble and self-sacrificing choice, and renounced all the advantages of his position.

He renounced the ties of obligation and chose dependence. There appears no room to doubt that Pharaoh's daughter had always considered him and treated him as her son, and in all probability he would have worn the crown of Egypt at Pharaoh's death, and Egypt at that time was the greatest and most powerful of kingdoms, and in all the land of Egypt none could take higher rank than Moses. Treated with the greatest possible consideration, filling the highest offices of the state, the heir to the wealth of Pharaoh's daughter, all the ease and luxury and privileges were within his reach, yet with a sublime faith he voluntarily relinquished all the ties of obligation and love, separated himself from the home and person to whom he owed so much, and for whom he felt such true regard, preferring the path of duty to every other tie. And by this choice

he renounced the *treasures* of Egypt, and these treasures were many and varied. There were the treasures of *Wealth*, for it was the wealthiest land in gold and silver and precious stones. There were the treasures of *Literature* in exceptional abundance, and one learned in all the wisdom of the Egyptians might have found great attractions there. There were the treasures of *Art*, and so abundant were these collections of sculpture and architectural beauty that they are even now the boast of the world. Nothing was beyond him except the throne of Pharaoh, but, by faith, he refused to be called the son of Pharaoh's daughter, and *chose the sufferings of Christ rather than the pleasures of sin.* I am not prepared to describe the special pleasures here intended. We may justly suppose that they were innocent enough in themselves, and rendered sinful only because duty required their relinquishment. They were most likely the pleasures of wealth, and power, and science, and position, and honor, and comfort. These pleasures were both innocent and right till duty crossed their path. But as soon as God had laid his hand on Moses and bidden him separate himself to another work his duty was clear, and to honor God was his first obligation, and to delay or refuse from any other consideration would have been sinful disobedience. But Moses does not hesitate to renounce all at the call of God and go and join himself to his enslaved and down-trodden brethren and share their afflictions and their future with all its trials and privations, and perils, and persecutions. All honor to the man who could become a slave while his brethren groaned beneath the tyrant's lash, that he might comfort and help and deliver them.

3rd. The period of choice further suggests the strength and power of Moses' faith. It was when he was come to years that his faith rose to this magnificent self-denial, and heroic surrender for God—the years of mature and deliberate understanding and appreciation of all that he surrendered, and when he was best prepared to enjoy what he gave up. So that you see the time of his choice emphasizes immeasurably the strength of the faith that inspired to it. It was not when he was old and incapable of enjoying the world he surrendered—just like an old sinner burned out by his pleasures, and so tries to escape to shore on some broken piece of wreck—if haply he may be saved; but

it was in the very prime of his intellectual power, at the moment when the world spread all before him, like a bewitching panorama, and seemed most fascinating and attractive ; then he voluntarily, deliberately chose rather Christ's riches than the treasures of Egypt. It is to the young, in the very pride and vigor of their manhood's life this example appeals. To you young men, who have power to work and life to work in ; to you whose frame is not paralyzed, or passion fires exhausted, or sun gone down ; to you who yet own life in all its fullness and sparkle, and music, and power ; to you it says consecrate all to God. Do not wait till famine has pinched you sore, or until you are the worn out and used up pensioners on the dregs of Divine bounty, or until life is all gone and you have nothing to offer but chaff and husks and sin. Now, in the very morning of life, let your faith, like Moses, inspire to immediate, complete, and life-long service for God. Give God the best, give Him all.

SECOND—THE REWARD OF FAITH.

"For he had respect unto the recompense of reward."

Future glory, the reward of a virtuous life, is frequently expressed in Scripture under this designation—*recompense.* Not that the term is to be taken in its literal signification as though virtue merited future blessedness, for man's greatest service could never merit God's smallest gift. But it must not be forgotten that as rewards sweeten toil, so there is something in Christianity analogous to this. It helps us to see that a life of future blessedness will be the fruit of present devotion and service, for that follows as closely and clearly as cause and effect. Thus you see that the future state will compensate us for all our sacrifices, indemnify us for all losses in the service of God, and give back to us in overwhelming interest, the results of all we have done or suffered for God here, and it further suggests that God takes special pleasure in man's obedience and seeks in every way to encourage and promote it. In speaking of the reward of faith you must consider two or three distinct points.

1st. It was a sure reward. Whether we shall possess it or not may be a matter of grave uncertainty, because it is possible we may not be of the description of person to whom it is promised, and falling short of the conditions and the meetness,

we may never inherit the recompense. But the reward itself is certain. In this respect it bears a striking contrast with the rewards of earth. The most ardent votary of the world is never sure that he shall possess an adequate reward for his toils. The world often mocks her followers with delusive hopes, and after unremitting labor the object pursued is as distant as ever; and at the close of a life of disappointment many are compelled to confess that they have sown to the wind and reaped the whirlwind. Of the many prizes the world presents before its competitors not one is *certain.* Success depends on circumstances often beyond man's control, or the uncertainty arises from the folly and competition of rivals. But how different is it with the reward of faith; the rewards of God in the heavenly home. There no well meant effort shall go unacknowledged. The jealousy of rivals cannot interfere where there is enough for all and enough forever more. And not only the service performed shall be remunerated, but that which it was our intention and desire to have performed if opportunity or means allowed, will be rewarded. In this world some of the most devoted and disinterested of men, have fallen victims to the caprice of others, by being made answerable for events beyond their control. And often the most important services have passed unobserved because performed in a humble way, or by an obscure person. But the rewards of heaven are not exposed to such fluctuations and uncertainties and ficklenesses. They are secured by the oath, and promise, and veracity of God. God hath promised, and His faithfulness and unchangeableness can be depended on. As God is true, heaven is sure.

2nd. A satisfying reward. How far this feature belongs to earthly rewards universal experience can attest. Instead of satisfying they often inflame the desire they cannot gratify. The pursuit of wealth is one of the most common and attractive objects sought in this life; but no sooner has a man gained the portion he sought, than he thirsts for more; and what he previously esteemed wealth he now calls a common necessary, and he transfers the name to ampler possessions and larger revenues. Nor is fame, however high it has climbed, more satisfying. Nor can a man find satisfaction in the pleasures of the world. His desires often make him a prey to uneasiness, because of some fancied good he has not. A childish impatience of the slightest

disappointment often poisons the most sparkling cup of worldly pleasure. Look at Haman, he enumerates the various ingredients of a brilliant fortune, and then adds, "All this availeth me nothing while Mordecai, the Jew, is at the gate." But the rewards of heaven satisfy fully and completely. There is no desire unmet, no wish unrealized, no expectation unfilled; the most ardent dream and hopeful outlook are abundantly satisfied in the mansion of glory. Nor can any desire ever arise that heaven cannot at once meet and supply; there in the fullest sense the inhabitants will hunger no more, neither thirst any more.

3rd. The reward is eternal. Everything of this earth is short-lived and passeth away, but man's soul being immortal, must have possessions that do not grow old, or fade away.

Imagine an immortal being, a glorified saint, sunning and basking himself in the full blessedness of heaven. Imagine his mighty power waxing stronger and stronger as the field of his knowledge enlarges. Imagine this glorious being rising higher and higher in capacity and enjoyments until he has attained a dignity and rapture that at one time seemed impossible. And then, suppose a revelation suddenly made to this exalted spirit that his glory and blessedness would end. That intimation would paralyze his energies and incapacitate him for further enjoyment. The intense delight that previously thrilled his soul, the soaring and God-like conceptions that crowded upon his aspiring thought would give place to doubt and fear and overwhelming disappointment. All his capacities and endowments, his love to God, and his sinless perfection, would fit him for endless service and blessedness, but all this would be as nothing if there was no eternal life to enjoy. But be it remembered the rewards of heaven are eternal. They fade not away, they are as permanent as the eternal throne, as lasting as the crown of life, as endless as God. The river of life never runs dry, across the walkers of the golden streets there shall never pass the shadow of an end. Heaven's communion shall never know an interval. Its light shall never dim. There the inhabitants die no more, but are forever with the Lamb.

Let me entreat you by all the hopes and promises of the gospel do not let this life pass without putting forth your best efforts for Christ. Yet a little while and the

shadows will drape your home, and if faithful you shall pass to the skies. Meanwhile seek to maintain a character and lead a life in harmony with your future prospects. Look forward and live with the light of heaven constantly upon your path. Let the recompense of the future be a strong and impelling motive to glorify God in the present. Let your eye be ever on the recompense and by all means make your calling sure. When trials assail or sorrow overwhelms, look to the recompense. When pestilence darkens the dwelling, or bereavement crushes the heart, look to the recompense. When slander wounds the reputation and reproach is heaped upon your name, look to the recompense. When temptation seeks to corrupt or the world tries to polute, look to the recompense. When discouragement damps the zeal or unfaithful examples tempt to despair, look to the recompense. When life is ebbing to a close and you stand face to face with death, look to the recompense. It will make you holier in solitude, and braver in public, more patient in suffering, more heroic in sacrifice. It will deliver you from the insane madness of preferring the present to the future, this world to eternity, and lead you to look forward by faith to the home and reward of everlasting life.

SERMON VII.

THE CHRISTIAN'S LIFE AND DEATH.

"*For me to live is Christ, and to die is gain.*"—PHIL., I, 21.

IT is pleasing to see the calmness and self-possession with which the Christian meets the afflictions and storms of life. Rising in the consciousness of mental or moral heroism, he grasps a higher reality and pours out his soul in the conquests of faith. Such, precisely, was the experience of Paul. There appears no sense of bondage in his soul, although at this time he was a prisoner. He possessed a freedom which dungeons cannot crush—that inner freedom which is as chainless as the air we breathe, living in the experience of a far-sighted trust and a sublime faith. A very tender relationship existed between Paul and the Philippian Church. They had sent Epaphroditus to visit him in the prison at Rome, and to administer of their liberality to his need, and in return for their kindness and as a token of his affection he addressed to them this Epistle. It is remarkable that it contains no solitary word of rebuke. It recognizes in them the existence of a grateful and earnest piety, and aims at their consolation and confirmation. The spirit of the Apostle was also well calculated to produce the same result. It would have been very pardonable if, under the circumstances, he had betrayed bitterness, or at least sadness; but his letter, on the contrary, is a fountain of joy, an inspiration of courage. He was calm, meek, Christian—not so much from logical deductions as from moral intuitions.

FIRST—THE CHRISTIAN'S LIFE.

"*For me to live is Christ.*" The Apostle sets out, thrilled with a deep and absorbing fact—the fact of conscious life:

"For me to *live.*" He felt, he knew he lived. Christianity is life and life-giving. It is not a theory or philosophy of living, merely; but life itself. It includes the inspiration, the rule, the end of life, and the Apostle, shrining this Divine principle within him, felt the true pulse of being; and every true believer, conscious of the Divine within him, can say: "*I live!*" Other men don't live; they exist, but not live. There is a vast difference in existence and life. Life is far superior to existence. Existence was given us that we might rise into life, and it is only faith in Jesus will raise us to the dignity and power and sublimity of life. Only in Him is the whole man flooded with the rapture of being and stirred with a life that dies not.

1st. Christ is the SOURCE *of the believer's life.* To create, to produce life at first, or to infuse life into the dead, is the exclusive prerogative of God. Man has done his best to create; the painter has spread his canvas, and with the pencil's witchery portrayed the image of your friends, and after those friends have passed away, that life-like painting has often called up the forms of the departed, and in all the passion of agonized affection you have sighed: "Oh, that those lips could speak!" but there was no response. And the sculptor has taken the shapeless block and chiselled upon it the features of the human face, and the proportion has been apparent, the attitude graceful, and the figure true to nature; but though the eye reposed in beauty, there was no flash of fire; though the cheek was well-formed, it had no mantling blush of health; though the lips were well-shaped, they could never speak to thrill the soul; so that, while you admired the artist's skill, you were forced to remember that life is the gift of God. All life is from Him originally. *Natural life* is of Him. We eat and drink and pursue our callings and pleasures too often without thinking of the power which gave us life and sustains and upholds that life every moment. We find ourselves in being, and think our pulse should beat and our affections should glow, without thinking that in *Him* we live and move and have our being. *Mental life* is also from God. Our minds are busy seeking to grasp the many subjects which come before us. We form plans, penetrate mysteries, solve problems, without thinking of Him who gave us the capabilities of mind. We ascribe the glory to education or study. I will not underrate these; they are essentials of success; but what

would all be if God had not given us our faculties? *Spiritual life*, which the believer alone possesses in its grandest hopes, loftiest prospects, and sublimest nature, is the exclusive production of the Divine. Man's moral depravity is too self-evident to be disproved. Universal history, universal consciousness, universal experience, testify to the moral death of man. So irresistible is the fact and so general is the admission, that scheme after scheme has been produced for his recovery, and yet, after all the light and glory flung upon it by civilization and science and education, the world continues as depraved as ever, and nothing can effect a saving change in man's condition but a vital union with Christ. If we live at all, it must be by imparted life —life drafted into us from above.

2nd. Christ is the MODEL *of his life.* The power of imitation exists in man, and according to the model presented, is the being shaped. Robert Hall truly remarked that every man has a picture gallery of his own, in which are hung the likenesses of those he has known and admired, and every man has his own model of imitation. The warrior adopts Wellington, the painter —Angelo, the adventurer—Columbus, the patriot—Washington, the mechanic—Arkwright, the philosopher—Newton, the logician—Locke, the poet—Milton, the orator—Demosthenes, the historian—Macaulay, the philanthropist—Howard, the Reformer—Luther, the Christian—Christ. The Christian life is life in the image of Jesus. Likeness reveals relation; the seed produces its own copy. The parent is seen in the child; the family declares its ancestry; the life of a Christian reproduces Christ. Our greatest naturalists tell us that the leaf and the branch are miniatures of the tree to which they belong, and act out its form to angular exactness. In like manner, the members of Christ's body are miniatures of Himself. Christ says: "I am the vine: ye are the branches." They have the same root, the same stem, the same sap, the same foliage, the same fruit; for the same spirit pervades them, the same graces adorn them, and the same glory awaits them. It is Christ's spirit which develops the believer after the approved pattern. Christ is in that Divine artist's eye when He draws the believer's portrait. The Christian's desire is moral resemblance to Christ, though the perfect image is not developed at once. There is a struggle in the transformation, and Christlikeness is a progres-

sive growth; but sooner or later, in a lower or higher degree, the believer shall be made complete in Him, and this is the highest dignity of the soul. As the love of holiness glows in the centre of the heart, corruption is consumed, as the farmer burns the weeds upon the soil that gave them birth. Transformation into the likeness of Jesus is the great end of redemption, the one purpose of grace, and the characteristic glory of salvation. The more like Christ, the more lovely the soul. It is no wonder that the Apostolic ideal of all perfection, all honor, all glory, all blessedness, is this—*Like Him.*

3rd. Christ is the OBJECT *of the believer's life.* It is emphatically life for Christ. The believer's life has been redeemed and endowed with spiritual gifts, that it might be spent in Christ's service. It was not merely for existence or character or privilege that this life was imparted, but for active labor for Christ. The Divine life must be spent in the Divine service. Every man who really lives has an object in life. The student lives for learning, the ambitious for fame, the worldling for riches, the tourist for travel, the statesman for power, the gay for fashion, the merchant for commerce, the Christian for Christ. Every man has a life purpose in life which inspires with resolution and endurance. Every man also exists for others. This is the one law of social, political, scientific and Christian life. The Redeemer's—the highest life ever lived in this world—was spent for others, and we should, like Him, live for the Divine glory, for such a life-purpose, perseveringly fulfilled, would make us all nobler, diviner. True greatness is devotedness to Jesus. Let us ever aim to serve our fellows and bring glory to God. Let us make our life real by setting before us an object worthy of ourselves and the being God has given us; for you have something more to do with life than simply to toil for bread and clothing and home, more than to eat and drink and die, more than to cultivate the mind, enjoy society, and exercise rights. Life must have a *right object* to fulfil its high commission. There are various ways of occupying it—of wasting its opportunities, and consuming its powers; but there is only *one way* of devoting it to its Divine end. It is a serious thing to live, and it is of eternal moment what we live for and how we spend our *one life.* God's glory is the true end of man, and

not to seek it is a perversion of being and a sacrilegious robbery of God.

SECOND—THE CHRISTIAN'S DEATH.

"*To die is gain.*" There is something peculiarly Christian in such a view of death, for death, viewed in itself, is appalling. It is so unnatural, so distressing, that our nature abhors it. None of us should ever choose to die simply for the sake of dying. For,

> "Come in whatever form, O! Death,—
> And thou art terrible,—the tear, the groan, the knell,
> The pall, the bier, and all we know or dream
> Or fear of agony, is thine."

It is because of its issues that good men love to die; because there is another life beyond the grave, an eternal life with Jesus. It was this view of dying that drew from John Foster the eloquent remark: "What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful star, indicating that the luminary of eternity was about to rise, life in my opinion would darken into midnight melancholy. O! the expectation of living here and living thus always, would be a prospect of overwhelming despair; but thanks to that decree that dooms us to die, thanks to that gospel which opens a vision of endless life, and thanks above all to that Saviour who has promised to conduct the faithful through death to the Paradise beyond; the sick room of the dying believer is on the threshold of heaven." Sublime is such a view of death. How sweet to lie down in death with all the consciousness of imperfection which accompanies the most holy in this life! For such a sinful creature thus to lie down in the cradle of the dying body, rocked to sleep by a Saviour's love, and then to wake up in the light and perfection and ocean splendor of glory,—O! if this be dying, to die is infinite, infinite gain. And this is the view which the Apostle wishes us to take—to think of what death is, of what death does; of its losses, of its gains, and then pronounce an impartial verdict.

1st. Death removes us from the Bible. The Bible is a blessed book, God's Word, His kindest utterance to the world. What light is shed upon the mind, what blessings it conveys to the heart, how divine is its authority, how quickening its influence!

There is nothing like it. It is a peer in the realms of literature. It informs us of God—unveiling His character, revealing His glory, and disclosing the thoughts of His heart. It shows us ourselves, telling us whence we came, what we are, and what will be our destiny. It presents to us the adorable Redeemer, befriending the world and restoring to it its forfeited blessings. It brings near an influence, powerful to renew and enlighten the moral man. Its histories are destined to instruct us, its prophecies to confirm, its devotions to quicken, its promises to comfort, and its doctrines to command our unhesitating faith. The salvation it announces is most glorious, the blessings it reveals are inestimable, its prospects are resplendent with glory. Myriads have been guided by it into all truth, the ignorant have been enlightened, the diffident emboldened, the perplexed relieved, the afflicted comforted, the dying cheered. In every circumstance of life it is the helper of the helpless, the comforter of the comfortless, the friend of the friendless, and the saviour of all them that believe. It is a book of wonders. It is to the believer emphatically a well of living water, bread of enduring substance, a star of boundless radiance, a sun to guide him to heaven. I don't wonder that Dr. Leifchild exclaimed in dying: "Oh, blessed Bible, I should like to die with thee in my arms!" Every good man, in bidding the Bible an eternal farewell, feels a sorrow at parting; but O! in heaven we shall study in the light of eternity, in the effulgence of its own divinity, those great truths which the Bible only imperfectly reveals. There we shall sit at the feet of Jesus with a gushing flood-tide of light ever streaming on the soul. Therefore, to die is gain.

2nd. Death removes us from the sanctuary and prayer, and all our labor in the cause of Christ; but to the *upper temple*, to *purer devotion and service.*

3rd. Death removes us from all our friends. There is something very binding and endearing in the ties which unite us together on earth. There is something which stirs the soul with sublime emotion in the unions of father, mother, husband, wife, brother, sister, friend. There is far more in these endearing names than language can express. Words are too poor to tell what the heart may feel, but at death these ties are broken. Natural affection does not survive the grave. Moral ties are

imperishable, and the souls that are bound by them may be parted, but can never be separated; but natural ties, as such, die at death, so that, to the best of Christians, death is a removal from the bosom of the family. It makes the most beautiful form become a loathsome corpse, which even its friends bury out of sight. And tell me, if you can, the power of bereaved affection when the eye is closed in vacancy and the cheek pale in death. Tell me, if you dare invade the secret temple of the soul, the feeling of the heart when it is first widowed, and the long, lone wail of agonized sorrow is heard, telling you that to die is painful parting. But still, to die is gain; for although death removes us from our friends on earth, it introduces us to our friends in heaven, there to enjoy the communion of saints, there, as a part of God's great family, to hold intercourse with those who have gone before. The glorified spirits before the throne shall know, and love and enjoy each other there. And not only does death introduce the believer to the spirits of just men made perfect and all the angelic hosts of heaven, and so *enlarge our circle of friends;* but it *reunites* to departed worth forever.

4th. Death removes us from all that is evil and introduces us to all that is good. It removes us from earth and all that is earthly, and gives us heaven and all that is heavenly. It delivers from misery and gives us ease, from pain and gives us pleasure, from sorrow and gives us joy, from anxiety and gives us rest, from storm and gives us calm, from distraction and gives us peace, from pollution and gives us purity, from ignorance and gives us wisdom, from peril and gives us safety, from doubt and gives us certainty, from slavery and gives us freedom, from warfare and gives us victory, from conflict and gives us coronation, from death and gives us life, from man and gives us God. O! at death it is not joy in us that dies, but sorrow; not purity, but sin; not energeis but weakness; not fellowship, but frailty; not communion but distance; not glory, but shame; not love, but hatred; not life, but death. It is not the Christian or Christianity, but *death itself that dies.* How sublime, how God-like, to conquer death by dying, to slay the monster by his own weapons, or receive him as a friendly horse to a jaded traveller, and on him ride home to glory, singing as we pass the vale:

"Death is the crown of life.
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure—we fall, we rise, we reign.
The king of terrors is the prince of peace."

Can you say, "For me to live is Christ?" If not, without presumption, without solemn mockery, you cannot say, "To die is gain." It is only as we live in Christ we can die to Him. To die without Christ is endless, endless *loss*. Then, I beseech you, come to Christ at once and live. When you are welcome to a Father's home and a Father's heart, will you not come? When you are invited to full forgiveness by a loving Saviour, will you not come? When you are invited to sanctified manhood by an Eternal Spirit, will you not come? The altar has been raised and the sacrifice found; lay your sins on it now. Believe me, the remedy you are urged to accept is simple and saving, and the voice that woos you is full of love and tenderness, and you may at this moment believe and enter into life.

SERMON VIII.

THE NATURE AND DUTY OF GIVING.

"*Not because I desire a gift: but I desire fruit that may abound to your account.*"—PHIL. IV. 17.

A DISINTERESTED spirit enters far more largely into the work of the Christian ministry than many persons suppose. And when the minister has to deal with the most uncongenial subjects, it is often the most prominently displayed; though we are aware that some entertain a contrary view of the ministerial work and spirit, regarding it as selfish and self-loving, and thus rob its appeals of their point and power and persuasiveness, and so by disbelief ward off what by argument they could never gainsay. Still we claim that every true gospel minister may honestly adopt the motto of the Apostle, "Not because I desire a gift." Perhaps a sermon on the nature and duty of giving is about the last where many will recognize the presence of a disinterested soul, and yet it is possibly the one in which the minister will truly manifest the most of that feeling. I cannot conceive of a faithful minister of Christ Jesus standing in the sacred desk to talk and plead for self, but rather to declare what he believes to be "the whole counsel of God," and what he judges to be calculated to instruct and profit and bless those who hear him. The subject before us is not the most popular, because the Churches of this day have not an enlarged measure of that feeling which animated the Apostolic Church, when believers sold their possessions and laid them at the Apostles' feet. But notwithstanding its unpopularity, let us spend a little time together considering the plan, and duty, and motives of Christian giving. We will not indulge in eulogistic

descriptions or pauperizing appeals by setting forth instances of magnificent generosity, or portraying scenes of privation and poverty. Setting aside all individual considerations, let us look at the broad and inclusive principle presented in this singularly appropriate text of Scripture.

FIRST—LET US LOOK AT THE NATURE OF CHRISTIAN GIVING.

We are pained to believe that the Church of Christ is very deficient on this point of duty, probably arising either from error or ignorance or both combined, and in consequence the cause of the gospel suffers materially. I know this remark could be met by the enumeration of a noble host whose contributions are on a large scale, and of the equally noble generosity of many whose smaller gifts are the cheerful fruit of privation and self-denial. But we speak not now of an individual or a Church, but to the whole Church, and therefore look at the evil in principle and in its widest possible application. I need scarcely say that we repudiate State endowments, and fervently hope that the day is not distant when this vestige of the dark ages—this unholy compromise shall be swept away from every part of the earth before an enlightened public opinion, and a free and growing state of spirituality and power in the Churches, so that religion may stand forth as free and unfettered as when her Divine Master ushered her into the world under Apostolic preaching and precept. For there is, or at least should be, always sufficient vitality and grace in the Christian Church for self-independent support.

1st. Christian giving should be done systematically. There is, perhaps, nothing which man is capable of doing which could not be done better by conforming to some system. There is a sort of person who has a detestation of all method and rule and fixity, but you seldom find him to prosper. He who insists so strongly on the spontaneousness of devotion that he will not attend public worship because of its weekly occurrence, nor establish a family altar because it prescribes duties to be observed every day, nor sanction grace before meals because it formalizes gratitude, is apt to have very little devotion or reverence of any kind. Method is good, even in the modes of the mind and the habits of daily intercourse. No doubt rule and method may be carried too far. There is a

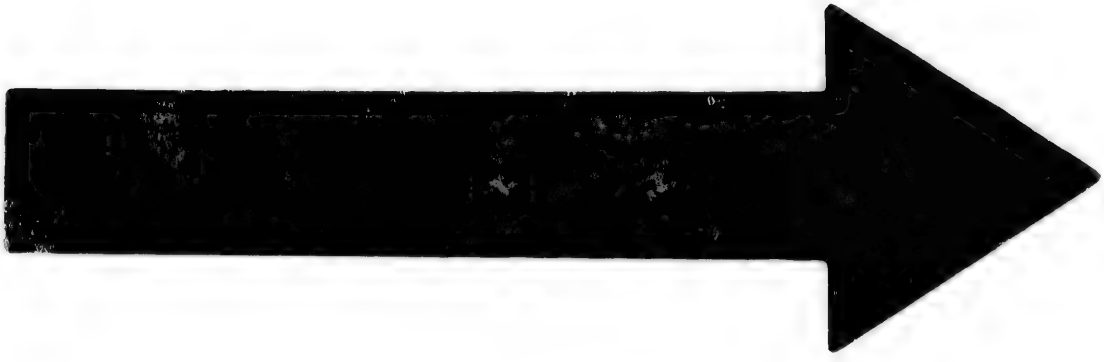
wild, inimitable sweetness in changefulness and spontaneousness. The rill, so tiny in June, would loose its interest if it did not swell into a torrent in the Spring, and the morning bird, if it sang all the year round at the same hour, would have little more melody than the cry of a sweep. Spontaneousness is good, order is good, and the two are most exquisitely combined throughout nature, and their union, if rightly managed, is productive of efficiency and pleasantnesss in human affairs. At first sight it might appear that benevolence is one of those things from which all form and method should be eliminated. We grant that the motive of benevolence should always be spontaneous—an unconstrained delight in doing good, a generous impulse from an unselfish heart; but the manner of giving may be most advantageously systematized, and there is no province of human activity into which it is more necessary to introduce system than into that of Christian giving. If you consider the vast interests and agencies which depend upon the liberality of the Christian community, you will see the force of our remark. We do not dwell upon the importance, which eternity alone can measure, of maintaining the agents and ordinances of religion in every land, but take the matter on its man-ward everyday side. How many thousands of ministers, of missionaries, of true Christian workers are now dependent for subsistence upon the benevolence of the Churches. And there is a terrible regularity in the daily recurrence of the wants of these multitudes which cannot be effectually met by occasional and spasmodic liberality. The wants can be adequately, honorably, safely supplied only in one way—by systematic giving. But the support of evangelistic agencies is only one of many demands made upon Christian benevolence in this day. Hospitals, asylums, orphanages, which constitute the glory of our age and humanity, are dependent upon public liberality, and it is essential that all these institutions should obtain their supplies with regularity, because, by possessing an ample, assured, calculable income, the operations and activtity of these institutions may be more successfully promoted. If the supplies are irregular, the cause is placed in a position of uncertainty and anxiety. And in addition to the immense advantage that would accrue to the aggregate Christian agencies from systematic contribution, we conceive that giving after that manner, being more

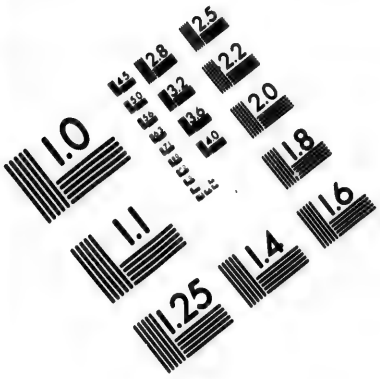
calm, rational, principled, and Scriptural, is more acceptable to God and honorable to the giver. Then, we urge you, have a distinct, well-defined system, and to it strictly and everywhere adhere.

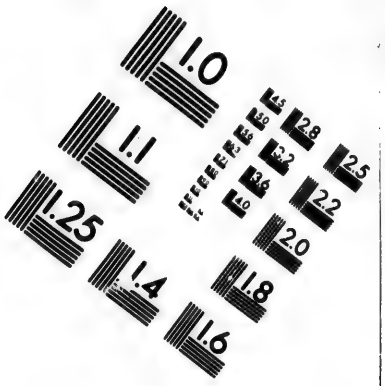
2nd. Christian giving should be proportionate. That there are great defects in the charity of the Christian Church, notwithstanding the indications of improvement which appear, is too manifest. It waits for impulse and appeal; it lacks plan and principle and self-denial and proportion. It is by no means equal to the demands of the gospel, or the wealth of the Christian Church. The great current of Christian property is not yet withdrawn from its worldly channels. The scanty rills of benevolence which at present water the garden of the Lord, and the ingenuity and effort employed to bring them there, compared with the tide of selfish expenditure which holds on its original course, reminds one of the slender rivulets which the inhabitants of the East raise from a river by mechanical force to irrigate their thirsty gardens, while the mighty current, without any sensible diminution of its waters, goes sweeping on to the ocean. By unwearied diligence the art of acquiring money is well nigh perfect. Nor can we think of the many ways in which it is squandered or consumed upon artificial wants, without deploring that the art of wasting money should be so complete. But the art of *using* it so as to make it produce the greatest amount of good still remains to be practiced. This, indeed, the gospel alone can teach. In the early ages of the Church the heavenly art of enbalming property was both known and practiced; but, like the process of another embalming, it has long been practically lost. Not that its principles have been unknown; these have always presented themselves on the pages of truth in lines of living light. Consequently, now, when the applications of its principle is pointed out, and the urgent necessity or their practical expression enforced, we begin to feel how far the Church has drifted from the course of duty, and how difficult it will be to effect a return. And, indeed, return never will be accomplished until we go back to the oracles of God and conform thereto, renouncing the godless idea of many that property is irresponsibly our own, and feel that we hold our possessions as subordinate agents for God, and that we are bound to consult His will in the use of it.

That as He is the supreme owner of both it and us, we are as bound to mark the Divine directions in the use of our money as in the salvation of our souls; and the moment we consult the Divine Word a plan is presented to us at once, clear, simple, perfect: "Upon the first day of the week let every one of you lay by him in store, and give as God has prospered." In this beautiful rule of Christian finance you see that there should be *a proper proportion between income and gift.* Upon the *first day* (God's own day) with undeviating regularity, all should give *as God hath prospered them.* The Lord sits over against the treasury, and giving is a sacred matter between Him and you. Determine on the proportion before God and as in the sight of God, which should never be less in principle than what is inferable from the standard and examples of Holy Scripture, *which would be at least one-tenth.* And having determined the proportion, pay it regularly and cheerfully over to God. The beauty of this rule of proportion is, that it burdens none and puts the same honor upon all; for all give, and no one, in God's eye, gives more than another; for each one consecrates to God an amount in exact proportion to what God has sent him. Giving, too, in proportion to benefits received, secures the operation on sound, religious principles. The giver is not excited by the unhealthy stimulus of worldly rivalry by giving so much that he may not appear a worse man than his neighbor, but, called to listen to the voice of truth, he gives as in the sight of God, and the deed is, therefore, an act of Christian service, springing from Scriptural motive, and taking its position on the same holy ground as prayer and praise. When this rule (which is as applicable to the widow's mite as the rich man's thousands) is uniformly adopted by the Christian Church, there will be no more complaining in our streets or pause in the great work of Christian aggression, for all that is needed for every Christian purpose will be readily forthcoming.

3rd. Christian giving should be regarded as a plain and prescribed duty. The fewest thoughts will render this duty obvious to all. Just think who it is enables you to give. Moses very correctly expressed it: "The Lord thy God, He it is that giveth thee power to get wealth." God gives us all things; strictly and truly, *He is the only donor in the universe.* He gives us possessions, or the opportunities to get them. It is He who gives us







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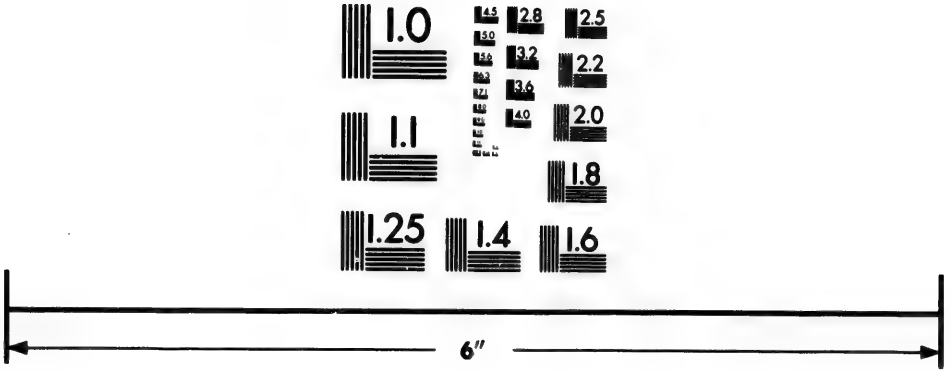

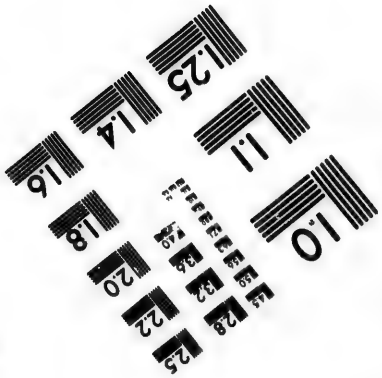

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health and success and comforts, and makes our ventures successful and our business prosperous. "Every good and perfect gift cometh down from above." If God did not give, and continue to give, the brooks would soon dry, and the rain soon cease, and the sunshine soon fail, and the flowers soon fade, and the forest soon decay, and the earth soon be barren, and want and ruin become universal. Now, He who hath loaded you with benefits commands you to give *freely* of your substance to Him. The possessions which He hath given you in stewardship, and for the right use of which He holds you responsible, you are to consecrate to His work and cause, and you cannot withhold from God what He hath instructed you to give, without contempt of duty, and sin.

4th. Christian giving is an honored privilege. Giving is a work most people perform as economically as possible, and too many regret the necessity of having to give at all. They rarely think that each should do something, and all do what they can, and having done their utmost, it should be considered a privilege. Is it not a privilege rather than an irksome toil to feed a starving man, or to rescue a drowning man, or to reclaim a fallen man, or to befriend a destitute man, or to bless a ruined man, or to save a dying man? And is it not a privilege, surpassing far, to aid the cause of truth, swell the trophies of the cross, accelerate the spread of the gospel, feed famishing millions, heal the world's curse, and raise the withered arm of paralyzed humanity to its healing Saviour? Such being the object of Christian benevolence, to give to it should be regarded as a precious privilege; not an opportunity to be allowed to pass by giving the barest trifle in a grudging spirit, but an opportunity we should eagerly embrace and always improve. And such should be our conviction of privilege that if no appeal was made to us we should voluntarily present our offerings to the Lord, and, if necessary, seek out the most worthy and deserving objects to relieve and assist. Giving in this day should be regarded as it was by the Macedonian believers when they besought Paul, with much entreaty, to accept their gifts.

SECOND—THE FRUIT OR REWARD OF CHRISTIAN LIBERALITY.

1st. The Divine approval and promise. The eye of God marks intently our gifts for Him. He it is who sends the applicant to you. He notices with what feelings you receive the

application, and He observes the motives and rules by which you contribute. He who had His eye on the poor widow, casting in her mite into the treasury of the temple, has His eye on your heart, your property, your gifts to-day. And it is no wonder if that eye flashes with displeasure when some of His professed followers cast in their donations, seeing that there is such a disproportion between the profession and the gift. And in giving there has been a willful forgetfulness of the fact that they are accountable for all they possess and how they possessed it; for all they spend and how they spend it; for all they give and how they give it; for all they keep and why they keep it. And the Lord wishes all His children to be like Himself, to give to him that needeth. He hates covetousness, He dispises the niggardly, He abhors the selfish; therefore he cannot approve of the illiberal man. But it is stated: "The Lord loveth a cheerful giver," "The liberal soul shall be made fat," "The liberal soul deviseth liberal things, and by liberal things shall he stand," "Give and it shall be given unto you; good measure, pressed down, shaken together, and running over," "Whosoever shall give a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward." It is because we sow sparingly that we reap sparingly; it is beeause we give so little that we have so little enjoyment over what we keep back. The Lord not only blesses what we give, when given aright, but He blesses what we keep also, and everything is to us just what God makes it. If, therefore, we withhold what we ought to give, we shall find that he that loveth silver shall not be satisfied with silver, nor he that loveth gold with increase. The love of money will pierce its possessor with many sorrows. If you lay by what you ought to lay out, God's curse must be upon it. And it may be as fuel for your children's lusts, a temptation to allure them into paths of sin and ruin; it is better to give to God's needy ones, and live under the smile of God, than to withhold with the barn full but the soul empty; with wealth increasing, and the soul starving, until at last it shall be said: "Thou fool, this night thy soul shall be required of the."

2nd. Soul satisfaction. It is universally true that it is more blessed to give than to receive. There is a felt satisfaction at the consciousness of duty performed, whilst there is a corres-

ponding misanthropy felt by those who evade God's tribute money; and there is not only an individual satisfaction, but also the enjoyment of doing good and the reciprocity of feeling which generosity always evokes. Wherever we have given, there will be a return of benefits conferred; wherever we have blessed others, we shall be blessed also; wherever we have rayed out joy and sunshine, a reflected sunbeam will rest upon us; wherever we have made the desert to rejoice or the barren waste fruitful or the thirsty land pools of water, we shall reap a glorious return. If we have fed the hungry or clothed the naked or delivered the poor and needy when he crieth, the blessing of him that was ready to perish will come upon us. There is a subdued and hallowed pleasure in helping and blessing men, and in furthering the cause of God and the objects of Christian benevolence throughout the world.

3rd. There will be eternal fruit in the world to come. How vast and varied and full the fruit will be in the gathering times of heaven! How abundant the harvest will be in the grand harvest-home, we cannot say; but we are assured that not a cup of cold water shall lose its reward. Oh, what sublime reminiscences will be those of the man who nobly and generously used his stewardship for the Divine glory! Rich visions of rescued souls, of reared churches, of ministerial helpings, of timely deliverances! A widow's heart gladdened, an orphan clothed and comforted, a school sustained, a missionary assisted, Bibles circulated, tracts scattered broadcast, nations enlightened, despotisms dethroned, iniquities brought to a perpetual end, perishing ones plucked as a brand from the burning, fainting ones cheered on their way, beggars made to sit at the bridal banquet, polluted ones made whiter than snow, the street Arab made a king and priest to God forever;—all, all will mount up to swell the soul with rapture and fill eternity with gladness. Then the privilege of adding one jewel to the Saviour's crown, of winning the poorest soul on earth, will enhance and enlarge the joys of heaven; for, while every saint shall have one heaven, some shall have more. Those who have helped to fill its mansions shall possess many heavens in one, and in proportion to the good they have done, and the help they have rendered, shall their crowns shine and their cup overflow. I beseech you, think of the fruit that shall abound to your

account, and then plant that you may gather, sow that you may reap, toil that you may rest, and give that you may lay up treasures in heaven that shall abound and be forever abounding to your account.

I beseech you weigh well the duty of Christian liberality and give to the full amount of your means, as Christian men. Is it honest to lay up what we ought to lay out? Is it faithful to appropriate another's property to our own uses? Is it right to withhold from God, merely to gratify ourselves? Ask these questions to your consciences in the light of eternity, and if you wish to please Christ or check the spread of evil or cheer the sick room or encourage God's ministers and secure your own final salvation, attend to the injunction: "Freely ye have received, freely give." Rise above the meanness of parsimony or the prodigality of waste. Spare your indulgences, and, if need be, make sacrifices that the Lord's House may be built, remembering that he that gives not, lives not.

"The sun gives ever, so the earth;
What it can give so much 'tis worth;
The ocean gives in many ways,—
Gives paths, gives fishes, rivers, bays;
So, too, the air,—it gives us breath,—
When it stops giving, in comes Death.
Give, give, be always giving;
Who gives not, is not living;
The more we give,
The more we live.
God's love hath in us wealth upheaped,—
Only by giving, it is reaped;
The body withers, and the mind
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living,
The more we give,
The more we live."

SERMON IX.

JUSTIFICATION.

"*Being justified by faith we have peace with God, through our Lord Jesus Christ.*" "ROM. VIII, I.

AMONG evangelical Christians there exists no doubt of the value and importance of this Epistle, and its value at the time of publication must have been immense. Paul reminds us that the Church at Rome had attained some celebrity among sister Churches, for their faith was spoken of throughout the world. But the Church had not grown perfect in Christian doctrine, for Paul longed to instruct and establish them. And to dispel their remaining ignorance, and inform them correctly on man's moral state, and God's system of spiritual recovery, he penned this letter. And from the first day till now, this Epistle has been a tower of strength to the believing world; checking the encroachments of infidelity and antichrist, frowning upon apostasy and error, and furnishing a text book to all who may desire to study in the school of Christ. It testifies with uncompromising severity against sin; it is the most graphic limner of man's depravity; it unfolds clearly the universal remedy of the all-healing Saviour, and contains and defines the most momentous of Christian doctrines. The doctrine here spoken of—justification by faith—was regarded by the apostles and reformers as vital to the life and stability of the Church. Luther maintained that if this one doctrine were abandoned, the whole Christian system must perish with it. And this doctrine is inseperably connected with Christ's atonement for sin, as clearly set forth in this Scripture.

FIRST—JUSTIFICATION.

Many writers and speakers on this subject, regard the word

justification as a *forensic* term, borrowed from a court of justice. As we see it the application is obscure and incorrect. The primary and distinctive meaning of the word "justify" would be this. Suppose the person accused of crime was brought to judgment and an enquiry instituted as to whether he had violated the law, and the evidence brought failed to establish the charge, and being found blameless he would be pronounced just; but a case of pardon is perfectly dissimilar to a case of justification. The pardoned man must have been found guilty by evidence or confession, and justice pronounces his guilt, mercy arrests the sentence, and grants forgiveness and liberty, yet he goes forth to the world with the stigma of crime which nothing can reverse. The one who pardons the man cannot change his character or obliterate his guilt. To say that a pardoned man is justified, is a perversion of language; and to say that an acquitted man, is pardoned, is a gross insult to the individual. Then the question would arise, how could any man be justified in the sight of God, "For all have sinned and come short of His glory." Therefore every mouth must be stopped, for the whole world is guilty before God. Man's moral depravity is proved by the clearest evidence, the most universal experience, by painful personal consciousness and God's own attestations. The best of men—the purest in the judgment of the world and Scripture, standing like polished columns of noble, dignified, virtuous manhood—have ever felt in God's sight to say "Behold I am vile for I have sinned against heaven and before Thee." This being the case, the only escape from the consequences of transgression must be pardon, the blotting out of sin, or passing by sin, through divine mercy. But this in itself is not justification; properly speaking, it is something extended to a man by pure favor on the very ground that he cannot be justified. Here it is that we see that the term has obtained an important theological significance, *a new sense* applying it to a case where it cannot strictly apply, indicating that some ideas have been *imported into it*, which were not there originally, whose parentage must be traced to the New Testament, and that the term as used in the Scriptures, and in reference to sinners is employed in a sense peculiar to itself, and without parallel in any human transaction. For with God *pardon is justification.* The forgiveness of sin is the recognition of

righteousness. Strange and inexplicable as this may appear, Paul's idea of pardon is not merely forgiveness, but justification. One act implies and always accompanies the other. The subject has given rise to a great number of questions as to the *ground* on which the Divine action proceeds, the *principles* by which it is regulated, and the *way* in which it is accomplished. One thing is certain that the whole transaction is based upon, and springs out of the *atoning work of Christ.* In the substitutionary sacrifice of the Son of God the whole mystery is explained, so far as it may be explained, and that substitutionary work the Apostle thus epitomizes, "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Do not mistake the language or suppose that Christ was actually made sin, or a sinner, it means that by ready and voluntary consent, Christ became the representative of the sinner, and accordingly was proceeded against as though He had been the sinner. "For the Lord hath laid on Him the iniquity of us all" "By His stripes we are healed." In the same sense as our *demerit* is imputed to Christ; Christ's *merit* is imputed to us. So that in the eye of justice, and for all the purposes of God's moral government, His sufferings are our sufferings, His obedience is our obedience, and we are made the righteousness of God in Him. Not that Christ's righteousness is actually transferred to us, to make us personally meritorious, for moral character cannot be transferred. But the sacrifice for sin offered by the accepted, sinless substitute, presented a complete satisfaction to God for man. "So that he could be just while the justifier of him that believeth in Christ." Justification is expressed and simplified in the parable of Joshua the High Priest. Joshua comes in clothed with filthy garments. The voice says take away those filthy garments, put a mitre on his head, clothe him in royal raiment, make him rich and fair. These filthy garments representing sin, and the changed state representing regeneration and justification; here you have a graphic picture of the glorious change wrought in man, and for man, through the justification of Christ.

SECOND—THE DIVINELY APPOINTED WAY OF JUSTIFICATION.

"By faith." Faith is one of the simplest subjects of Scripture, not needing some elaborate treatise of man's genius to ex-

plain it. Believing is *breathing*, and every man understands that though he cannot define it. Breathing is easy when the body is right; so is believing when the soul is right. Breathing is impossible to the dead; so is believing from the heart unto salvation to the man dead in trespasses and in sins. Faith is the *vision* of the soul supplying the place of sight. Faith is an *act*, not a *state*. Faith is an active creative principle in the soul, it seizes and draws the truth from itself and appropriates it as a living element within us, vivifying and making part of ourselves the truth which reason or revelation leaves without us. Not a few have mystified faith by talking of different sorts. They have spoken of *natural faith*, *historical faith*, *spiritual faith*. They might as well speak of geological faith, or astronomical faith, or military faith, for faith, while it has innumerable objects, is *in essence, one*. Believing in the depths of the ocean does not make it a marine faith. Believing the history of Moses does not make it a biographical faith. A justifying faith is the same in nature and substance as we exercise every day in common and temporal things, only the object to which it looks and on which it rests is different. God's wisdom in making faith the medium of justification is very apparent on the face of things.

1st. Faith can be understood by all. Faith, instead of being, as some have stated, the portion only of weak minds, and diseased imaginations, is, in a sense, the common heritage of the race, and a thing of daily exercise. What can be done without faith? It is the law and condition and strength of social relations. That child accepts many things before he can reason or understand them for himself, and you appeal to his faith in a parent's testimony. You send him to school and there is the same disposition and faith manifested towards the teacher. The mass of men accept on faith many facts which they have neither time nor talent to comprehend. The world's commerce and trade is carried on on this principle of faith. You believe in the existence of countries and people, whom you have never seen. You must and do accept the most of your information on the testimony of others by faith. You are ill, and send for a physician, and receive his perscription, and take his medicine because you have faith in his skill and art. The world could not hold together without faith. You go from your shop, or

mill, or office to your everyday meal in faith, so that faith, as a thing of every day exercise is, and must be, easily understood.

2nd. Faith may be exercised by all. Justification before God must be on the ground of *human merit* or *divine grace.* Men attempt in vain to unite the two as a conjoined basis of acceptance before God, but they are as discordant as a thing of *right* and a thing of *favor*, as that which you *claim* or *beg.* Paul argues if justification be by grace, then it is no more of works, otherwise grace can be no more grace. It would lose its nature and cease to be what it is by the admixture, prostrating the whole scheme of redeeming mercy, and falsifying the representations of truth. Justification by any merit of ours is *impossible.* There may be some of you thinking to reach heaven by obedience to law; are you wiser than God? Is the atonement a mistake? Christ is become of no effect unto you who are justified by the law. Ye are fallen from grace. Go to the law and see if every requirement has been fulfilled, and then go deeper and see how far the spirit has been apprehended and lived. Have you loved the Lord with all your heart, and mind, and soul, and strength, and your neighbor as yourself? What answer does conscience force you to give? Is there not the blush of guilt on the cheek and the agony of condemnation within? And unless Christ takes you up into his infinite compassion and removes your guilt and sin, you are cast out forever, "For by the deeds of the law shall no flesh be justified." Justification by faith is the only ground of acceptance, the only standard of justification attainable by all. The vilest, the most guilty, the most unworthy may find encouragement and hope here. While they remember that in the sufferings, and obedience, and death of Christ, God's honor has been consulted, and man's condition met. Any other course or condition of justification must be limited and partial; all men could not labor, or purchase, or merit it if it depended on any of these. But all can accept a free gift, all may receive the bounty and benevolence of God.

THIRD—THE RESULT OF JUSTIFICATION.

"We have peace with God." This peace is peculiar and new, and personal, and incomparable. Who can describe the peace which first flows into the forgiven soul, when the storm and tempest of sin and condemnation is passed, and the sweet,

calm and holy tranquility of Divine peace succeeds? When the soul is again reconciled and at one with God. For this is peace *with* God, that is, between the soul and God. The jarring discords and unrest of sin have given place to sweet communion and holy confidence in God. This peace is *real and conscious and personal.* "*We* have peace." There is a peace which is not felt and real, but merely outside and superficial. The sunny sides of Etna smile with vineyards, grapes ripen, flowers bloom, birds sing, flocks play, yet beneath all this scene of placid beauty volcanic fires are heaving and young earthquakes struggle in birth throes. Such is the peace the world gives. The lips may smile, the eyes sparkle, and laughter resound, yet underneath all there may be a current of restless agony. We all live a *double life.* The life which others *see* and think we live, and the life of the soul revealed only to our own consciousness and God. The real life of every man is this *inner life* of conflict, and trial, and hope, and fear, and remorse, and self-congratulation. There is nothing this side of eternity so sublime and awe-inspiring as this life-battle which *desolates* or *divides* the soul. You see a man with gentle movement bowing smilingly in his morning greeting, as he walks the street. Nothing indicates disquietude within. But look within him in lonely hours, in midnight watchings, in seasons of forced reflection, what a despair flood rushes through him, hurrying him to temporal and eternal ruin. Remorse thunders through every avenue of the soul, passion charges his weak defences, till he cries out in very helplessness. Such is the world's gift to its devotees. The peace of youth and prosperity and pleasure, the first storm overthrows; but the real, heartfelt peace of the believer is very different. He may be assailed and scarred and drenched by the angry tempest without, while the grin of ridicule may mock his exhausting sorrow, but in the inner depths of his soul, at the very springs of feeling, there is calm and peace and holy quietude. His soul is at rest in the conscious confidence that God is his friend, and that all things shall work together for good under God's all-superintending fatherhood. He abideth under the shadow of the Almighty, and there he finds deep, pure, spiritual, assuring, unchangeable peace, which but anticipates the calm and unruffled peace of heaven. That peace which is imaged in

the waveless sea of crystal, where storm and tempest may agitate no more. And there ultimately and forever the man who through the blood of the everlasting covenant is justified, and sanctified, and glorified, shall find the fullness of that peace which Christ gives as the portion of them that believe.

SERMON X.

SANCTIFICATION.

"*Blessed are the pure in heart, for they shall see God.*"— MATT. v., 8.

THIS text forms a part of our Lord's incomparable sermon on the Mount. From such lips you would expect the highest truths affecting man's well-being and destiny. And it is only asserting the merest truism to say that in this sermon you are more than gratified. The whole discourse is only such as Christ could deliver. Every sentence is full, is comprehensive, is instructive, is tender, is sublime, is Christ-like; and the complete sermon reveals a compass of subject, breadth of view, clearness of perception, force of argument, grandeur of thought, and perfection of style, found no where else. There is hardly a topic referring to man's present or future, his outer or inner life on which it does not treat clearly and faithfully. Christ's utterances are not the blushing, hesitating utterances of a child, but the fearless, emphatic declarations of the God-man. How beautifully He commences His discourse with blessing, and how specific and true is He in the selection of character, and how He unfolds the nature of the blessing to be enjoyed by each. But of the *nine* distinct characters he pronounces "Blessed," not one evidences the divinity and spirituality of His teaching as clearly as the one before us.

FIRST—SANCTIFICATION—THE PURITY REFERRED TO.

The doctrine here stated under the designation "purity of heart" is the doctrine of Christian Sanctification, and on this we present three leading thoughts:

1st. The nature of purity of heart, or Sanctification. Properly to understand this purity we should know the *subject* of it. Purity differs according to the being possessing it. If we

speak of *angelic purity* we refer to the unstained and spotless perfection of unfallen spirits. If we speak of *absolute purity*, such as God's, we refer to that state in which the nature has no contact or affinities with evil; is inaccessible to sin, perfectly untemptable. Such a state of purity may not be realized by man here. We must look for a definition in harmony with what Scripture shows to be attainable by man on earth. Two thoughts will render the nature of this purity obvious to you. IT IS AN ENTIRE FREEDOM FROM THAT WHICH ORIGINATES SIN, AND A COMPLETE DELIVERANCE FROM THAT WHIGH ADOPTS AND DELIGHTS IN SIN. If you want these thoughts enlarged, that which originates sin is a corrupt heart, for out of the heart proceeds lying, fornication, murder, and all manner of evil. This corrupt and corrupting heart must be changed into a devout and pure heart, and then it must be delivered from that which adopts and delights in sin, whenever a fitting opportunity occurs. Satan and the world are both impure and will spare no pains to tempt you to sin, especially on the besetting sin, and there is no state of grace in this world which can elevate us above the possibility of temptation from without. Then what we mean by being delivered from that which adopts sin, is being freed from that latent, lurking, morbid desire, which loves to think of sin, that would commit sin but for the consequences, that wishes the punishment was not so severe and open, that dwells with pleasure on forbidden images. There must be a complete separation from this before we are pure in heart. There must be an humble endeavor to be like the Master who said: "Satan cometh and hath nothing in me." What purity is to water, and whiteness is in snow, so must the mind and spirit be of him that is pure in heart. Corrupt passions, self-seeking, evil thoughts, vitiated affections, wrong desires, everything evil must give place to the dominion of what is holy and undefiled before we are truly renewed in heart. You see therefore that sanctification is not *faultlessness*, which is the mere negation of evil, but *perfection*, which is the positive attainment of all concievable excellence. It is not to perform an act, but to achieve a character. It is to retrace God's likeness upon the renewed soul.

2nd. The necessity of purity of heart. Several arguments might be used to show this necessity; but two or three will now suffice us. (*a*) *The omniscience of God.* A Jew would more readily understand this term "purity of heart" than we do, the reference being to the purity of the sacrificial victim. The lamb brought for sacrifice must not only be externally without blemish, but its skin was taken off by the sacrificial knife, to see that the flesh was spotless and then the victim was opened, and divided to see that the internal parts, especially the heart, was perfect, and if a defect was found anywhere it was unfit for sacrifice. Now God's omniscient eye searches every nature more minutely than any sacrificial operation can. "For His eyes are like a flame of fire running to and fro the earth, discerning the evil and the good," hence the necessity of purity of heart. Had you only to do with human society external faultlessness would be sufficient. Men could require no more than a blameless, upright morality. If they pretended to accuse you of wrong feelings or motives you might at once reply, I have strictly obeyed your laws and you have no right to question my motives, but in dealing with one who knows all our thoughts and feelings and motives—one who is of purer eyes than to behold iniquity—we must be holy in the very recesses of the heart, abstaining from that which we would not have an angel record or God witness. (*b*) *The utter impracticableness of the Divine law without purity.* You cannot really and truly obey the Divine command without purity of heart, for that required truth in the inward parts. It not only needs purity to meet its outward requirements, but it demands holiness within, and it traces the connection between external obedience and internal conformity. "Thy law have I hid in my heart that I should not sin against thee with my tongue." And it suggests the need of pure motive to stamp the deed with holiness. "If thine eye be single thy whole body shall be full of light." And in showing the utter impossibility of fulfilling the Divine law without inward purity, the Apostle says, "When I would do good evil is present with me." So that we cannot do the good we would, or that the Word of God commands, until evil is removed by the presence and power of Scriptural holiness. (*c*) *The impossibility of entering heaven without purity.* The Bible does not speak very minutely about the world of light and glory; the great Sab-

batic eternity where the soul shall rest in God and throb with the life-beats of immortality. But there is one thing respecting heaven of which it affords the clearest testimony, its *sinlessness*; ITS HOLINESS. "For without holiness no man shall see the Lord." "There shall in no wise enter in that which defileth or worketh abomination or maketh a lie." Those holy gates forever bar pollution, sin, and shame. Could you suppose an entrance vouchsafed to an unholy man it could afford him no pleasure. What delight could a polluted soul have in the presence of a sinless God? What relish could it have for the society of the holy? What gratitude could it express for favors the life had despised? In such a condttion, instead of finding heaven a place of unmingled bliss, the soul would find it a place of intollerable anguish. There must be congruity of mind with the source of felicity. Every principle must harmonize with the will and nature of God. There must be holiness of desire, of nature, of life, before heaven is possible. And to miss heaven is the most overwhelming loss; it is to fail of the very end of life and to perish forever.

3rd. The means to secure purity of heart. The Holy Spirit is the one efficient agent in the renewal and sanctification of man. Though He neither circumscribes nor superseeds our own exertion, nor sets aside subordinate means, but no effort of ours will prove successful unless the Spirit unites with it. But while remembering He is the agent there are means that we must adopt to secure this purity of heart. (*a*) *We must set our heart upon it as necessary and attainable.* Realizing the degredation and confusion and misery of a mixed state, where all the springs of action are out of harmony with God's law, and conceiving the dignity and essential blessedness of a pure state, the peace, the elevation above the sweep of passion, the glowing vision of the fancy, the oneness of the soul with God, the conscious participation of the Christlike. Keeping this in view it should be the accepted aim of the life to be pure and holy, and the heart fixed on such a requirement as attainable and necessary, will pray and strive until it grows into the holiness it seeks. But unless you believe it necessary and attainable you will not put forth the required effort to secure it. If you say, "purity of heart is good and desirable in many ways," yet, "I can do without it," you will not press after it as you

should. You must feel, I can and will secure this purity in order to make my calling and election *sure*. (*b*) *There must also be a settled conviction of God's ability and willingness to purify the heart.* No one can observe in Scripture God's apparatus of cleansing for the purification of souls, such as washings, sprinklings, baptisms, purifying fires, furnaces of affliction, purgings of conscience, without regarding it as a great, a crowning object, in the Divine arrangement to promote the moral purity of man. God wills, God desires, God seeks, God is able to purify all men and restore them to His image, for He is able to make all grace to abound to them that believe. (*c*) *And there must be a full belief in the power and efficacy of the atoning blood of Christ to purify the heart.* It is right to regard the atonement of Christ as having made a complete satisfaction to God for man, as being a sufficient sacrifice for human sin, as furnishing a sufficient basis for man's trust and God's honor. And it is sweet to recall in connection with it, the innumerable sins Christ has blotted out in every age and land. To see Him, one generation after another, giving peace to the penitent, consolation to the broken-hearted, and power to them that have no strength. To see Him kindling the zeal of preachers, illuminating the prison cell of confessors, enrapturing the suffering martyr, and grasping the hand of the feeblest believer as he passes the death river to the life above. But with all this we must believe in the power and efficacy of the blood of Jesus to cleanse from all sin; to sanctify and present a glorious Church without spot or wrinkle or any such thing. If we limit Christ's atoning blood to the satisfaction it affords to God, and the pardon it gives to man, we rob it of its very perfectness, and limit it at the point where it can bring most glory to God and most blessedness to man. You strip it of the very jewel of the final salvation of those it has redeemed. It is said of the glorified, "They have washed their robes and made them WHITE in the blood of the Lamb." No partial cleansing, but a perfect, a complete renewal does the blood of Jesus secure. There are *subordinate means* that we must adopt so that the larger means may not fail of their effect, we must *avoid all incentives* to impurity, worthless books, vain amusements, suspicious places, filthy language, immoderate eating and drinking, useless or unbecoming apparel, anything that would tend to destroy the

spirit and life of holiness. It may, it will, cost a long, fierce struggle and conflict, but practice the required self-denial. "For if thy right hand offend thee cut it off, or if thy right eye offend thee pluck it out, and cast it from thee, for it is better for thee to enter into life halt, or maimed, rather than having two hands or two eyes to be cast into hell fire." And superadded to this, we must *observe all promotives* to purity. Watchfulness, prayer, diligence, honor, self-denial, the Bible, the, Church, the Sabbath and all other aids to vital godliness.

SECOND—THE BLESSEDNESS OF THIS STATE.

"Blessed are the pure in heart for *they shall see God.*"

1st. They shall see God in the more distinct and complete manifestation of His nature and perfection. God only can reveal Himself. He is the only light by which Himself is seen. Like the *sun* which can be seen only by its *own light.* If the sun is hid from us as it is by night and we were to select all the artificial light in the world and go in search of it, we should not see it until the return of morning when its own rays would make it visible. So if God is hid He must reveal Himself, for we cannot see Him. And is not God hidden from a wicked man. Moral depravity sends up a night mist over the soul so that an unbeliever is emphatically without God in the world. But when the nature is renewed the cloud and darkness are dispersed and the moral firmanent becomes clear and bright. Then God comes forth in full and attractive manifestation. His *nature* is open to intelligent scrutiny as the perfection of beauty. His *love* in all its intensity, eternity and fulness, is revealed, and His *power* to keep, guide, to establish, to preserve, is sublimely portrayed. God is light and in that light alone can He be seen.

2nd. In the mysterious dealings of His Providence. Divine providence mantled in performed concealment is to a wicked man dark and perplexing. He experiences reverses or sorrows, and they are all as black as midnight to him. He may think of fate or chance putting its rude hand upon him, but he is the more confused. Providence is a wheel within a wheel. But he cannot see that the wheel is full of eyes, all is dark because he cannot see God. But the pure in heart see God in His most mysterious providences. Job, in the sudden and unexpected

reverse of his fortunes, saw the hand of God. One ran and told him the Sabeans had fallen upon his oxen and asses and carried them away; another ran and told him that the Chaldeans had fallen upon his sheep and camels and taken them away; and yet another ran and told him that the great wind had swept and destroyed the house where his sons and daughters were feasting so that they were all dead. But pure hearted Job said, "The LORD,"—not the Sabeans nor the Chaldeans, nor the fire, nor the whirlwind, but "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." And so every renewed man feels however deep, and still, and dark, and awful the providence, God is in it. Not merely His hand but Himself, and if sickness, or bereavement, or loss may be a shadowed path he sees God in it and that is enough. He may not know the cause or issue of what he suffers but he feels that ever and everywherehe is engirdled with God, and though visitation may set him aside, in that seclusion he is closeted with God, he leans on God's arm, weeps on God's bosom, rests under the shadow of God's wing, and though his meal be a crust and water, he banquets with Christ at a royal table, and though his home be a poor cottage, angel visits are often, and though he lie on a solitary bed of straw, there God manifests Himself as He doth not unto the world. His darkest night is arched with a jeweled sky and there is no cloud without its bow of hope.

3rd. In His ordinances. There are pleasing and blessed institutions of God's own appointment, in connection with every gospel Church. The Sacrament, in which Christ is set forth as slain for us. The preaching of the gospel where all the blessings of the redeeming plan are offered and pressed upon the acceptance of all, and prayer and praise and every other ordinance of God's appointment,are but so many avenues that lead to God. The wicked man can see no God in any of them. He may admire the taste or talent of the minister, or be impressed with other parts of the service, but he does not see God there. The pure in heart alone meet God in His holy ordinances. To them the means of Grace are precious, the medium of sweet and hallowed blessings, where they find shelter and refuge and joy amid the world's cares, where they bring their sorrows and lay them before the throne of Him who shines into the com-

muning heart, and amid the tender and blessed revelations of His ordinances God is indeed present to the consciousness and faith of His people.

4th. They shall see God as He is in the clear and perfect manifestation of Himself in Heaven. Every holy man regards it as the highest privilege of the heavenly state to enjoy the vision of God. The Divine essence, that which is God indeed, is invisible to the best of men in this world. But in heaven the glorified live in the unveiled light of his countenance. To that beatific vision good men look and long. The vision of friends, and thrones, and crowns, and palms, and harps, and mansions is not so desired as to see "the King in His beauty." Believers in every age have sighed and longed for the sight of God. When Job sat down to gaze with sadness on the wreck of his splendid fortune he was consoled with the hope "In my flesh I shall see God." When David pictured to himself the greatest joy of heaven he said, "I shall behold His face in righteousness." When John expressed the grandest idea of his own longing and prospect he exclaimed, "We shall see Him as He is." And when Christ would give the listening multitudes an idea of the chief felicity of heaven he declared, " Blessed are the pure in heart for they shall see God." Oh ! what a mystery of blessedness does this include, to gaze forever upon that glory, before which angels veil their faces, is the perfection of felicity. In what particular *form* God shall manifest Himself in heaven we cannot say. We know that revelation shall be one of ineffable splendor. The glory of the universe is but a shadow to Him who builds His throne with gems of insufferable brightness and lays the beams of night beneath His feet. So bright is His glory that heaven needs no other light, His presence is eternal noon, eternal summer. But however high or bright or glorious the sight the pure in heart shall see Him in all His perfections, and gaze upon His exalted dignity, and peerless beauty and supreme God-head. The privilege, the glory, the ecstacy of beholding the manifested God, who, *who*, shall describe? What a sight of almost unbearable blessedness, of almost unendurable glory to behold Him, GOD, face to face. Oh that we may share in that perfect, that glorious vision in God's own home !

SERMON XI.

THE RESURRECTION.

"But some man will say how are the dead raised up? and with what body do they come?"—I. COR. XV., 35.

THESE words are placed by the Apostle as you perceive in the lips of a caviller who wishes to know how the resurrection is possible, and in what manner the dispersed elements shall be collected and reunited, which question the Apostle answers with much reason, clearness and power. This chapter in which more attention is devoted to the discussion of the doctrine of the resurrection than in any part of the sacred Scriptures is one of the most elaborate, argumentative, and masterly ever written. It is the greatest production of the ablest Christian reasoner on the subject. Paul commences by asserting the fact of Christ's resurrection, a fact testified to by the most varied and competent witnesses, and on the truth of that he grounds the hope and certainty of the general resurrection of mankind. Accepting Christ's resurrection as the pledge and first-fruits of the final ingathering to the eternal harvest he proceeds to discuss the doctrine generally. The arguments he uses and the form in which he presents the whole question your study of the chapter has made familiar to you, so that without any further observations, I shall invite you to look calmly and candidly at this questfon :

FIRST—THE PROOF CONFIRMATORY OF THE HOPES OF A GENERAL RESURRECTION OF MANKIND SHOWING HOW AND WHY WE BELIEVE THE DEAD SHALL BE RAISED.

1st. The general resurrection neither supposes nor requires greater power than God has already shown in the operations of

nature. I know there are difficulties connected with the resurrection of the body, which have led the gravest philosophers into a maze of absurdities and left all philosophy at fault, for it is one of those subjects that metaphysical or natural science cannot fully explain. Our knowledge of it must be a matter of pure revelation, and in the absence of such a revelation the wisest heathen sages regard death as the extinction of being. They doubted even the immortality of the soul, so obscure were their views of the life to come from their ignorance of the doctrine of the resurrection. They knew that their concious, thinking life was connected with a visible body, and that body, they saw, went to decay, while they received no intimation that that decay would ever pass away, so that there was nothing to bridge over the great chasm that lies between the present and the future. When they looked upon death they saw only ruin earthed among its kindred dusts, and resolved into it. They saw waste and a mouldering heap, but no promise of change. Hence the great Pliny classed the calling of the dead back to life among the impossible things which Deity cannot accomplish. And Celsus regarded the resurrection as the hope of worms, a filthy and an abominable thing, which God neither can nor will do. But why this complete denial of the doctrine of the resurrection? Is there nothing in nature, which rightly viewed suggests the *possibility* and *probability* of the resurrection of the dead? And does not *Creation* show as much power and skill and mystery as reorganization and resurrection? Is one mystery greater than another? Or is it harder to compile than to create? The sun sinks upon the western sea and tomorrow re-appears in the eastern sky. The moon wanes and vanishes and then returns full-orbed. The earth becomes torpid in winter, but teems with life in spring. Flowers and fruits decay and perish, but revive and re-bloomwith recurring seasons. The caterpillar dies as a chrysalis and receives new life as a butterfly. And are not these foreshadowings of the resurrection? It is no greater miracle that a body should have a second existence than a first; that dry bones should at God's bidding put on holy and new forms; than that a dead seed should have power to fill the air with perfume, or a torpid chrysalis burst forth into new activity and life. The only difference is that one is a familiar miracle, and the other we have yet to see. If God

could people the fields of space with matchless wonder, and light up the sky with ever burning gems of stars, and pulsate all animate tribes with life, He certainly can construct that which He at first formed from nothing—a far less difficult task. No greater power is necessary to raise the dead than nature already manifests. Creation shows that Omnipotence cannot be limited or baffled, and the resurrection will yet proclaim that nothing is too hard for the Lord.

2nd. The general resurrection is clearly taught in the Holy Scriptures. Though I do not regard as unimportant the possibility of a resurrection as taught in nature, but rather boast that boundless power linked to infinite knowiedge can perform all I am taught to expect, so that my faith hopes for nothing impossible to God. Yet in accepting this doctrine as absolutely and undeniably certain, I must take it as a revealed fact, and rest upon the testimony of God's Word. Now, you remember the doctrine of the resurrection is explicitly and emphatically taught in both parts of Scripture. In the Old Testament Job said, "I know that my Redeemer liveth and that he shall stand in the latter days upon the earth, and though after my skin worms destroy this body, yet in my flesh I shall see God." Isaiah proclaimed, "Thy dead men shall live together, with my dead body shall they arise." Daniel exclaimed, "They that sleep in the dust of the earth shall come forth," while Hosea cries out, "I will ransom them from the power of the grave." And in the New Testament it is written with the clearness of a sunbeam, and taught as a favorite theme of apostolic preaching. The apostles guarded the doctrine with a godly jealousy as the very keystone of the Christian arch, the life and power and strength of the revealed system, and a visible door to immortality. Matthias might be a great and good man, but he must not be of the number of the twelve, unless he had been a witness of the resurrection. The Corinthians might have strong faith, and good preachers, as is here shown, but if there be no resurrection then is the faith and preaching vain. If this doctrine failed, they which had fallen asleep in Christ had perished, and others were yet in their sins. That is why Paul, when standing before Felix or Agrippa, or his Hebrew accusers, makes this grand defence, "I confess that after the way which they call heresy, so worship I God, and have hope toward God that

there shall be a resurrection of the dead." "And again, as touching the resurrection of the dead, am I called in question." While Jesus strengthens the position immeasurably by confirming the prophetic and apostolic by the words that are divine, teaching with an authority and clearness that only the world's teacher could, this precious article of the Christian faith, "Marvel not at this, the hour is coming and now is, when all that are in their graves shall hear the voice of the Son of Man and come forth." And to His distinct teachings He added the most practical proofs in the victims He reclaimed from the power of death during His sojourn on earth, the most remarkable, Lazarus of Bethany, who had been dead four days, yet Christ burst open the barred gate and summoned Lazarus by His word, and that resurrection was a first sheaf gathered by the great reaper as a specimen of the general resurrection. By it Christ speaks to every bereaved one, "Thy brother shall rise again."

3rd. The general resurrection is necessary to the completeness of Christ's victory and deliverance. Redemption is both *virtual* and *actual.* We were virtually redeemed when the covenanted price was paid, but actual and true redemption takes place only on the complete liberation of the captive. At present we are bought with a price, and therefore are Christ's freedmen. But as the Apostle expresses it, "We are waiting for the adoption, to wit, the redemption of the body," when the spoils of death shall be given back and the liberation of the captive complete. We cannot conceive of Christ taking away sin without taking away also the death that came by sin. The enemy must have nothing—not even man's dust—or the victory of Christ would be incomplete. The rescued spirit might have fled to its rest, and Christ have stood confessed the victor and Lord of souls, but how Satan would boast if he could say, "Bruised as my head is, yet man's body is mine henceforth. The dust which Heaven once breathed in, and in which incarnate God once dwelt to honor and exalt it, I have borne *this* off the field in triumph." If there should be one silent body amid the indiscriminate dust of centuries of mortality, from the first victim of the fatal sentence down to the very last that shall enter the grave of the dead, forgotten, or left to perish unawakened forever, then Satan could say to Christ, "Your deliverance is but

partial." But he is denied this boast, for Jesus hath commanded concerning our bones. Despite the worm, despite the winds, despite the fury of the last elemental scattering, the dead shall be raised; the reclaimed relics of the dead are a part of Christ's trophies of redemption. He was to destroy both death, and him that had the power of death, "For this purpose the Son of God was manifested that he might destroy the works of the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Death is as much His enemy as the sin which entailed it. If then, Christ must reign till He hath put all enemies under His feet, and if the last enemy that shall be destroyed is death, then when the resurrection is universal and perfect; when the worst and best of men are raised incorruptible, and the living changed in a moment; when every soul shall claim its rightful property in God's acre; when the soul on the border of the tomb shall enrobe itself with its other half, and the compound nature of all mankind lie reunited forever, then, not till then, shall the sublime shout be heard: "Death is swallowed up in victory."

SECOND—THE FORM AND CHARACTERISTIC PROPERTIES OF THE RAISED BODY.

"With what body do they come?"

1st. The same body with all its essential and peculiar features and perfect personal identity as was before possessed shall be raised.

The question may be asked "How is it possible that bodies so disjoined, and mixed and scattered, can be re-collected and raised in all their marked and discoverable identity?" Some of the bodies of mankind have been scattered far and wide among the desert sands, others have been burnt at the martyr's stake, others have been engulfed by the great wide sea, others have been incorporated in the bodies of fish and animals, others have gone to fatten the soil for trees, and shrubs, and grass, and have lived anew in the vegetable, the plant, the sheep, the successive generations, for all matter by an inevitable law, is constantly undergoing changes. How then can all this be restored and raised? With God this is not impossible. Reasoning from analogy, you see its possibility. Modern science has shown that chemists can mix several liquids of different kinds so that the smallest particles shall partake of all the constituen

liquids, and then by analysis, separate these compound substances into all the simple liquids of which it was composed. There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. Now if man, by the aid of science, can detect, and separate the mixed substances of nature, is it not rational to infer that the Creator of all things can easily separate the principal atoms of the decayed human form, and raise it on a scale of greatness and perfection? But let me say that the resurrection of every identical particle of the body that was buried is not necessary to the most literal and personal resurrection. Our only difficulty readily to realize this is in our own ignorance of what *personal identity is, and what is necessary to it.* But that the presence of the same material particles is necessary, reason, and science, and vegetation, and Scripture clearly disprove. According to physiologists, the human body, even during this life, is in a constant state of waste, and mutation, and change; I am not bodily, the same man I was a few years ago, and yet the identity of the personal conscious, thinking principle has been no more affected by this change than if it had been a mere change of location, so that while every particle of the body may waste and decay in its process, whilst the principle which thinks, and feels, and knows, remains the same, my personal identity is perfect, be it what it may. And will not this argument apply, with all its force, to the resurrection? The body laid in the grave, may change, and separate, yet when these, or like particles, are gathered and united to our own proper personal sentient, conscious, germinal self, we shall feel that body is our body, and we are the same men. Any change of corporal particles will be a mere accident, that will not affect personal identity and sameness, according to all right conceptions of individuality. And this the Apostle fully shows by the simple anology of vegetation, "Thou fool," says he to

the sceptical enquirer, "That which thou sowest is not quickened except it die," as if he had said "A part of that grain you sow decomposes and wastes, but its indestructible germ quickened by an unseen power, shoots forth and finally bears the same like grain," and the identity between the wheat sown and the wheat reaped is perfect, so in the resurrection body, some of the atoms that pass to the tomb may decay, but the germ shall be raised in full possession of all the essential qualities and features, and affections, and lineaments of individual being, so that the very same man who lived, and breathed, and acted before, shall come forth with all the marks of real and striking personality. As Christ arose, *this same Jesus*, so each will exclaim, "It is *I myself*." And when the soul comes at the bidding of the last trumpet, to make inquisition for flesh, it shall not mistake its partner, but amid the crowd, single its other half with ease, and that raised body will represent *its degrees of age*, except the perishable features, all trace of decay will be gone; but children will not raise as men, but with their own body shall all flesh come forth with every distinction of nature, and sex, and age, and degree of maturity.

2nd. The body shall be changed and immortalized, in harmony with its new condition and state. "It is sown in corruption it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." No more sickness to waste, or disease to decay, or carnality to pollute, or animalism to degrade, or death to destroy. All unholy thoughts and inclinations shall have passed away, and the body become a hallowed and glorious temple of the Godlike soul, fitted for the home it shall inhabit, and the spirit it shall encase, and the services it shall fulfil, and the company it shall mingle with forever.

SERMON XII.

SERVICE AND REWARD.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—MATT. XXV., 21.

IT is the supreme desire of every true Christian to please Christ. No good man will be heedless of the judgment of the world or the Church. To be approved of by our brethren, and better still by our own conscience, is no small pleasure; but there are moments when every good man feels it is a small thing to be judged of man's judgment—a judgment which, however approving, may be reversed by the Great Judge; a judgment which, however condemning, may not be sustained by the Great Judge. Any human judgment may be easily modified or revoked by Him who judgeth righteous judgment; therefore every true believer cares for Christ's approval and acceptance as he cares for nothing else. Paul's language is the motto text of every true life: "We labor, therefore, that whether present or absent we may be accepted of *Him*." On this the eye is fixed in the prosecution of every toil and the selection of every course; and animated by such a regard for Christ's approval we shall have but one desire to *be and do right*, that we may be righteous in the estimate of the eternal moral law and in the opinion of Him whose judgment abides. This is the suggestion and idea of the text. The parable with which this is connected involves many thoughts of general and impressive teaching—that Christians are serving an unseen Master who has gone to receive to Himself a kingdom, that a great and responsible charge is devolved upon every ser-

vant of God, that however long He may seem to tarry, the day of the Lord's final reckoning will come, that the results of work done for Christ remain. These thoughts we now waive to look at two—*Service and Reward.*

FIRST—CHRISTIAN SERVICE.

"*Well done, thou good and faithful servant.*" The term "*good*" seems to refer to the moral and essential qualities of the *person* of the servant of God; the word "*faithful*" to the fidelity and loyalty of the servant to His *service.* The principles which go to form a faithful man's character may be easily shown. His will must be in unison with the Divine will, his mind with the Divine mind, his life with the Divine law, and he must be filled with the spirit of the Master. The quality of the servant and the service are interconnected. *One must be good to be faithful.*

1st. Good and faithful service has respect to the MOTIVES *of service.* Motive is the spring of all mental and moral action. God has made us susceptible of outside impressions. We are affected by considerations of injury or advantage. We are free, but we are not independent of influences. If we will it, we are above the influence of circumstances to control or compel us to do wrong; but circumstances are powerful persuasives to right or wrong. They have no original power over us, but they themselves must pay tribute to the regal will, but with this reservation: their influence is great, and it is this balancing of motives—the rejection of this and acknowledgment of that by the soul in its daily assize—which moulds the character, the action, the life. Therefore, motive really lays bare the life—the man. It is the hidden but real principle of service, so that in judging of any work God must have respect to the motives which led to it. A work may be good in itself, and bring much succour and blessing to others; but if it spring from a fugitive, earthly emotion, instead of a strong and pure Christian motive, it cannot be approved of God. It is when the eye is full of light that the service is full of acceptance. How full of *solemn warning* is this reflection! So much of our actual service as commands itself to God shall be accepted of Him; no more. What a reduction there will have to be made! How much that now appears will be wanting then! All that we are doing from

force of habit, or custom, or to gratify a miserable ambition, or from profession, will be wanting then, and when so much will have been taken away from our work, how much will remain when it comes back to us after having been approved of by the Lord? God will accept the gold amid the dross, but only the gold. What *a change of places* this judging by motives will bring! Last first and first last; men from obscurity rising, and men from high places going out of sight. And what *consolation* it will bring to true motive. When we try to serve Him from a pure motive and fail, the work alone fails, not the motive; when we try to serve Him amidst circumscribed means, the thing may look small to men, but great to Him who looks at all the *doer tried to do.* The rich may give largely; but the poor, who do all they can, shall pass for munificent givers. Men who would die for Christ, if there was no alternative but to *die* or *deny*, having the martyr's spirit, shall receive the martyr's crown. What is in our heart that we would do if capacity or circumstances allowed, *shall be accepted as if done.* However fruitless the wish, and though it may seem to end in disappointment, Jesus whispers, "It was well, for it was *in thine heart.*" He who is quick to detect fault is also quick to discover excellence.

2nd. Good and faithful service has respect to the EXTENT *of service.* All true service must begin in entire self-dedication to God. Without this self-surrender, a man is nothing before God; he is not even entered upon His service, and where this true coesecration takes place we must serve Him to the extent of possibility and requirement. At whatever cost of labor or suffering or sacrifice, not conferring with flesh and blood, but mortifying the flesh, and if need be the affections also, going forward amid evil report and good in the practice of the required self-denial; faithful to the *extent and the end.* I am afraid the standard of Christian service is too often lowered and explained according to the opinion and actions of the Christian community around us, instead of by the mind of Christ. You have the clearest confirmation of this in the laudatory judgments so often passed on Christian service within our observation. Let a man maintain a good reputation, conform to the observances of his Church, and give the influence of his name and position, and wealth to

the cause of truth, and he will be honored and distinguished, and in death pronounced faithful, confident that the judgment will be ratified by the unseen Master. *Faithful*, although his social integrity and Church observance were never allied to any deep spiritual feeling; *faithful*, though what he gave to Christ was little compared with what he kept back for himself; *faithful*, though he expended little to bless the world compared with what he expended in personal and family indulgences; *faithful* though he was never so eager in the service of Christ as in the pursuit of his own gain; *faithful*, though he never sacrificed apparently his pleasures or his ornaments or the smiles of men or suffered anything for the Master, whose universal law of service is, "If any man will be my disciple let him deny himself"; *faithful*, though he was never like those men in days of yore held up as patterns of service, as though Christ did not require from us the same kind or amount of service that he once demanded; as though He could be satisfied with a different and inferior service; but we know that Christ is unchangeable, and He has given but one law to all His servants. *The spirit and essence of His demands are the same for all time.*

3rd. Good and faithful service has respect to the MANNER *of service.* The shape or form which a service takes is a very important feature, because thereby we fulfil the particular and specific end of our being. Every man has his mission and his ministry; every life has its service. Each has his sphere in which to move and act, and no one can do the work of another. Nor can any one with the Bible and providential arrangements open, be at a loss to know what line of action to pursue. The path open to one may be closed to another because he is not qualified to enter upon it. As in the universe of matter the atom has its place as well as the planet, or as in the universe of life the insect has its place as well as the seraph, so in the Christian Church each has his sphere and all have their work. The *one* talent can and must be employed as well as the *ten*, though each is responsible according to his capacity and position. It is honest, personal service the world needs. The Church must give; the Master demands. Every one must seek to answer *the Divine idea of his life and powers.*

SECOND—THE REWARD OF CHRISTIAN SERVICE.

"*Well done.*" The question may be asked: "Is it fitting

and right that Christ's servants should serve Him with their eyes fixed on the promised reward?" Yes; because those rewards are moral distinctions and possessions, determined as the work has been, and indifference to such a reward indicates a nature insensible to moral beauty and goodness. Do you say that you will be content anywhere in heaven?—with the very lowest seat? All you want is religion enough to get just inside the portal? You are regardless of the vessel if you can only get safe to land even on a broken piece of wreck? Is that religion which renders one careless about the life's holiness, the heart's renewal, and the life's jewel-gathering service? Is that Christian humility to make so little of what the Lord makes the subject of such exceeding great and precious promises? Why has Christ said so much and made us so capable of these rewards? Why has he given us the love of power and distinction, which is to receive its highest gratification in the heavenly recompense? Not that we may close our eyes upon them, and account them unworthy of our ambition, but to stimulate our zeal to the highest degree. It is not humility, it is not self-denial, to be indifferent to Christ's rewards. It is immoral, it is unchristian.

1st. One reward suggested is the new and attractive view of death presented. This suggestion you have in the words: "*Enter thou in*" "O," you say: "is it possible that death, the source of so much loneliness and separation and suffering, can have any other aspect than one of grief and despair?" I say, in the light of this utterance, it has the most fascinating feature. The two-fold question that has so shadowed death is: "Is death the extinction of being, or have we a conscious existence beyond it?" and, if we live hereafter, "What lies beyond in that unseen world?" The first question was asked not merely by the patriarch, but has been repeated friendship and philosophy ever since. "Man giveth up the ghost, and where is *he*?" Is that corpse *he*, and has he passed out of existence forever? or has he a conscious spirit that exists disembodied? The second question, asked by the Psalmist, has often been asked by our misgiving hearts: "Shall the dead praise thee?" or are all the promises of ultimate blessedness only a dream, unsanctioned by anything beyond? To these questions these words return the fullest answer: "*Enter thou*

in." There is a *thou* that survives death and exists beyond it. That body laid aside is mine, but not *me.* It is to me what the telescope is to the astronomer—the house to the tenant. The telescope may be broken, but the astronomer lives to get a better one; the house may fall to ruins, but the inhabitants survive and step into a splendid mansion; so that *thou*, the real man, outlives the apparent defeat and ruin of death, and enters into a more glorious universe and a more blessed state. There are pangs of birth that men call death. Through the rewards of Christianity, death has changed its essential character. Its sorrows are no longer the hopeless cries of exile, but the groanings of the child longing for home. Its partings being but the prelude to more perfect re-unions, death is no longer a dreaded end, but the day of deliverance and manifestation of the sons of God. Death is the step to life; in dying we begin to live. The tomb is no longer life's outer gate, but heaven's inlet. The demon is changed to an angel, the dark vale to a glory-land, fragrant with aramanthine flowers, the saddest and most shuddered at of sights into a form of celestial beauty, and very helplessness and decay rise into grandeur and heroism and eternal victory.

2nd. The reward secures to the Christian servant the most perfect felicity. "Enter thou *into the joy of thy Lord.*" This is one of those utterances we can never fully understand. It is too pure and blessed and sublime for thought or word to explain. We sometimes ask: "Is it possible that the holiest saint shall ever dwell in the joy of the Lord? that the best of men in the perfect land shall ever thrill with God's own rapture? Why, the very splendor of the universe is but the shadow of Him, the intensest joy of a life but a faint pulsation of His blessedness; and can man in any state or world ever drink of God's higher joy, ever throb with God's holiest life, ever stand unscathed in the light of God's divinest glory?" These words remind you that entering into the joy of the Lord is not only one of, but *the chief felicity of heaven*; its highest hope, its promised reward, its perfection of beauty, its heaven of heavens. That joy is the great object of their love, the great theme of their converse, the great burden of their song. In that painless world, where there is nothing to disturb the harmony, distress the heart, darken the prospect, violate the friendships, or sadden the home, saints

shall dwell in the joy of the Lord. In that happy land whose fields have no blight, whose landscapes have no defect, whose skies have no clouds, whose gales have no storm—there the redeemed have entered into the joy of the Lord, and who shall describe the rich and kingly rapture of that joy, so unselfish and benevolent, and free, and gladdening, and stainless and perfect?

3rd. The reward includes the highest exaltation and dignity. "*Thou hast been faithful over a few things, I will make thee ruler over many things.*" The question may be asked: "Will there be anything answering to this in the heavenly state?" We admit that there is much that is figurative and emblematic here, as might be expected when such a world is represented; but laying aside all imagery, there may be the most literal fulfilment of this expectation in that land where saints are to be kings and priests forever; where racers reach the prize; where stewards are made princes; where warriors are crowned in victory; and where the Master says: "To him that overcometh will I give to sit with me upon my throne." The inseparable connection between being faithful and being made rulers *expressive of the principle*, may go far to explain the mystery. It shows you that it is not a novel idea but a mere truism, as *old* and *common* as Christianity. The Churches throughout all ages have been chanting it in that old pæan, "If we be dead with Him we shall also live with Him; if we suffer with Him, we shall also reign with Him; if we have fellowship with His sorrows, we shall also be glorified together." The connection is one of the most blessed verities of our faith, "Be thou faithful unto death and I will give thee a crown of life." A true and faithful servant shall receive the royal gift and reflect the royal splendor in the world to come. The greatness, the eminence, the distinction, the dignity is indescribable. Sitting upon thrones of glory and wearing royal diadems and waving royal palms and robed in royal splendor, they shall indeed be exalted and be made very high.

4th. The reward culminates in the commendation and eulogium of the Eternal God. "*Well done.*" This commendation is the more blessed because it is pronounced by an infallible judge—One who knows the end from the beginning. The nearest earthly friends may misunderstand a faithful man, and

be partial or erroneous in their estimate of him, but the Lord cannot misinterpret a man. Then too, God's commendation is of Him who has the sole right to our service and homage, and who alone can reward it. The reasons of this "Well done" may be manifold, according to the all-embracing views of that God who sees the wide-spread and beneficial effect of faithful service. He may say, "Well done," because of a *moral wealth* that goes out from the services of a faithful servant. You remember such service enters into the *moral life of the race*, beneficially affecting the fortunes of the world to the end of time, so that when the memory of the servant shall be forgotten, his work shall linger as the salt of the earth. The reformer may die, but not the reformation; the martyr may perish, but not his testimony to the faith; the preacher may reach his grave, but those he has taught to love God will fear Him still—all this God observes. Or He may say, "Well done," because in that servant *the whole redeeming plan is fulfilled.* Or He may say, "Well done," because of the *perfect mastery over Satan and his work of ruin thus gained* by him that overcometh. That "Well done," from whatever cause expressed, is the climax of the rewards of eternity.